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LUCIFER.

A THEOSOPHICAL MAGAZINE.

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS."

FOUNDED BY

H. P. BLAVATSKY.

EDITED BY

ANNIE BESANT & G. R. S. MEAD.

The Light-bearer is the Morning Star, or Lucifer: and "Lucifer is no profane or Satanic title. It is the Latin *Lucifer*us, the Light-bringer, the Morning Star, equivalent to the Greek Φωσφόρος . . . . the name of the pure, pale herald of Daylight." —YONGE.

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LUCIFER.

ON THE WATCH-TOWER.

"NOTHING TOO MUCH."

THERE is an old Greek adage, μηδὲν ἄγαν, "nothing too much." Therein is much wisdom, for it lays down the injunction to tread that middle way which lies between extremes. In perhaps no book of modern times has that injunction been so flagrantly set at defiance as in the two volumes of biography and autobiography which have just issued from the pen of Mr. Edward Maitland, in recording the experiences of himself and the late Dr. Anna Kingsford, the writers of *The Perfect Way* and other works. (*Anna Kingsford, Her Life, Letters, Diary, and Work*, by Edward Maitland. London, Redway, 1896. Price 31*s.* 6*d.* net.)

We are quite willing to believe in the sincerity of the biographer and recorder of the experiences of Mrs. Kingsford, but we cannot have confidence in the accuracy of the author with regard to the controversial incidents which form no inconsiderable part of the narrative. We do not intend, however, to revive ancient history, and quote the views of the "other side," for no one is any longer interested in the matter. It is sufficient to remark with regard to the presidency of the London Lodge, that the majority of the members of that Lodge preferred their studies conducted on the lines of the possibility of help from living men who were trained seers, rather than those of the "illuminations of the gods" which were entirely out of the control of the recipient. Mr. Sinnett's point-blank denial of the allegation that he denied the truth of reincarnation also gives us pause, and so with other things personal.

Not only is the recital of all these old controversies to be regretted, but also the record of many private incidents that should never have seen the light. What, above all things, we imagine, Mr. Maitland has at heart, is that the teaching he venerates so highly should be judged on its own merits; what good, then, to discount it so heavily by these private incidents? However, perhaps after all it is best so, for now all can form their own judgment and compare good and bad together.

It is just the personal factor that is so important in all things psychic; so that when we remember the collaborators' detestation of Mr. Gladstone and their opinion of Madame Blavatsky, we are not surprised to read the record of two prophetic visions, in the first of which Mr. Gladstone is in hell, a Laocoon in the grip of deadly pythons, and at the same time illuminated within by the fires of remorse, while H.P.B. is in the Brâhmanical heaven smoking cigarettes. Mrs. Kingsford introduces her to God Mercury; at which the "old lady" is much surprised and is converted to the belief in a personal God, asking whether his godship objected to smoking! All of which is very mixed. The Brâhmanical heaven is called in Theosophical parlance Kâma Loka, and by some spiritualists the "Summer Land"; the same remarks applying to Mrs. Kingsford's own Greek heaven, where are the gods and guinea pigs.

This brings out another trait in Mrs. Kingsford's character, one for which all honour is due to her. Her extraordinary love for animals led her to prosecute an unremitting crusade against the barbarous cruelties of the vivisectionists; with pen and voice she urged the cause of the poor defenceless dumb creatures, and never relaxed her energies as long as she could stand or hold a pen. In this she did most admirable and praiseworthy work, but here again she forgot the wise old saw, "nothing too much," for not only did she love the animals, but she loved them more than her own kind. Her chief pets were guinea pigs, and one especially she loved beyond all others. When her little friend "Rufus" died she was frantic with grief, and ever afterwards, on the anniversary of its exodus, she kept up a kind of Shrâddha ceremony, offering up prayers for its "soul." This tendency in her symbolized itself to her dreaming consciousness in a very graceful vision. She was at the feet of the

Pope, praying the Holy Father to establish an order for the suppression of vivisection and give it a symbol. Taking a sheet of paper from the table the successor of St. Peter rolled it into the shape of a fool's cap and placed it on her head, saying, "'There is your symbol, daughter. You shall be called the 'Fools of Christ.'"

But, indeed, her unbalanced love for the animals led her to such extremes that it is difficult to write on the matter without strong speech. She deliberately tried to "will" Claude Bernard, Paul Bert, and Pasteur, the leading vivisectionists, to death. She believed that she had succeeded in the first two cases, and determined to do her utmost to compass the end of the rest of their *confrères*. To put it plainly, this was calm, deliberate and cold-blooded murder; and one so unbalanced, under sufficient provocation, would be likely to stick at nothing to accomplish her ends. It was in reference to this subject that Madame Blavatsky wrote to her:

"I feel sure and know that the Master approves your opposing the principle of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefiting the poor animals. Of course, it is Karma in the case of Paul Bert. But so it is in the case of *every murdered man*. Nevertheless, the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the *principle*, then; not against personalities."

It is, however, with Mrs. Kingsford in her capacity as seeress that we are most interested. Taking all data into consideration, she must be placed, generally, in that category which, while transcending ordinary mediumship, falls short of really trained seership —that desirable attainment which is the goal of the truly philosophical and scientific mystic. At the same time she seems occasionally to have touched the higher level, and sometimes to have fallen to the lower, being, as she was, a kaleidoscope of moods.

One of the "illuminations" which seems to have given especial pleasure, for it is quoted no less than three times, tells us that an occultist is a "religious scientist" but not a "saint." We have neither any quarrel with names nor yet any reverence for them, our business is rather to try and understand human life and character; and here again we get the personal factor in the communication at the expense of truth. We had always thought that ethics had been

inculcated almost *ad nauseam* by the "occultists," in the theosophical sense, their ideals being the Christ and Buddha, whom they have hitherto regarded as saints, *pace* the Genius of Mrs. Kingsford.

With the general programme, however, of Mrs. Kingsford we are in entire sympathy; her effort was to unify and interpret all the religions of the world known to us, especially directing her attention to the Grecian, Egyptian, Jewish and Christian. The essentially oriental religions entered but slightly into the scheme; of the Veda and Pitaka and Zend Avesta little is said. The leading idea of Mrs. Kingsford was that the Christian religion must trace its true origin to the Mysteries—preëminently the Mysteries of Bacchus; and though we are strongly inclined to believe the main postulate, we can by no means endorse the details. This much is certain, that no subject is of greater interest for the western world than the one proposed by the authors of *The Perfect Way*. But for the satisfactory accomplishment of the task two things are absolutely necessary; firstly, the faculty to read the old records of the world-memory *at will*, the result of stern discipline and the exercise of that supreme common sense which so few mortals ever possess; and secondly, a faculty of scholarly research, whereby the results arrived at may be fitly recommended to the minds of the students of religion and history. It is the rarest thing on earth to come across the mystic who will submit to such training, or check his impressions by the stern discipline of research; and though no one would deny that Mrs. Kingsford had the ability, we look in vain for the results of that accurate research in her works.

It is exceedingly probable that Mrs. Kingsford, in a past birth, was a priestess in one of the Egyptian temples, and recovered some glimpses of that birth. Both she and Mr. Maitland claim to have been "initiated" in the past. That again is highly probable; but what does "initiated" mean? There were thousands and thousands of the "initiated" in antiquity. Having passed through the preliminary *teletai*, the candidates proceeded to the *muesis*, where the facts of the kâmalokic state were dramatically represented for their edification, and explanations given to induce them to lead a noble life and escape from the attractions of sense. The candidate was then said to be "initiated." If judged worthy, he could then pass on to the *epopteia*, where the state of blessedness or the facts of the deva-

chanic plane were revealed, and in the higher stages of this degree psychic visions were induced. As Apuleius writes in *The Golden Ass* (xi.): "I have seen the sun shining with brilliant light at midnight, and the lower and higher gods." But real "initiation," in the theosophical and platonic sense, was beyond all that.

The vestal virgins, pythonesses and seeresses of the temples were not the directors of the Mysteries, but were used by the initiated priests as *lucides*. Of course we are only speaking of the genuine side of the Mysteries, and not of the time of their degradation, when the priests were mere charlatans and money-grubbers, of whom Porphyry writes: "The sacrifices of fools are mere food for fire, and the offerings they bring help the robbers of temples to lead their evil life." The results obtained through such a *lucide* depended entirely on the moral character and knowledge of the directing priest; and seeing that the characteristics of Mrs. Kingsford place her in this category, an important factor to take into account is the said "directing priest." The numerous admissions of want of knowledge on such points, and of lack of information on historical details that are thoroughly well known to students of such subjects, is sufficient indication that the necessary directing force was absent.

Nevertheless, it is precisely the presence or absence of such factors that make the whole record so interesting to the careful student of psychology. Granting that Mrs. Kingsford, for instance, had a correct impression of a past experience when finding herself in a chorus singing a Bacchic chant, nevertheless the version of that chant which she gives is patently only a blurred reminiscence, distorted by her own scientific studies. We fortunately have some of these old Hymns still remaining, and one who has tasted their genuine flavour is quick to detect even a single new ingredient, much more then to discover additions entirely unknown to ancient thought and feeling. The form, too, is disappointing; the swing with which the verse starts is suddenly checked at the end of the line, especially of the second of the couplet, and it falls straightway into mediocrity. Mr. Maitland calls this the "recovered gnosis." No one would welcome more warmly the recovery of that gnosis than the present writer, as every reader of LUCIFER is well aware; but when we come across so many demonstrable errors, we should have pre-

ferred the claims to have been less and the industry of research greater.

The chief feature of Mrs. Kingsford's system is the glorification of woman. Here again the personal factor is largely to the fore, for Mr. Maitland several times records the exaggerated opinions of Mrs. Kingsford on this point, and the keenness with which she resented any imagined slight on her sex.

Therefore, the woman is made the type of the intuition, and we are finally confronted with the hermaphrodite conception of a deity designated by that horribly inelegant compound "bi-une." Personally we prefer the view of Porphyry, who wrote to his wife, Marcella: "Neither trouble thyself much whether thou be male or female in body, nor look on thyself as a woman"—all the more so as this perpetual harping on sex symbology has created great prejudice against many beautiful ideas in *The Perfect Way*. But why, above all things, has the mystic no idea of humour? It is an enormous help to common sense, and might have saved the world much absurdity. There is another symbol of the intuition, which Mr. Maitland portentously reveals as a very great mystery; the reader who has been carefully indoctrinated with the idea of woman's transcendent superiority, and of her being the only worthy symbol of the highest of all human faculties, is suddenly confronted with the astounding revelation that the symbol of the intuition in the Mysteries was—an ass!

Again, we can understand the meaning of a writer when calling Tertullian, for instance, a Calvinist. We should not accuse such a phrase as obnoxious to the charge of anachronism, for even the slenderest education is aware of the respective dates of the famous Montanist and of Calvin; but when we are gravely informed that Paul was a Manichæan, and that the sect of Manichæans arose "many years before Paul wrote," we feel inclined to take the two thick quarto volumes of old Beausobre's *Histoire Critique de Manichée* from our shelves and hurl them mentally at the head of such an "illumination."

But it is impossible to go through the whole of the present two volumes and the rest of the collaborators' writings, and point out the errors of this kind with which they are filled; nor is it our desire to do so; for we should have to fill a number of LUCIFER at least.

We are perfectly aware, at the same time, that every work of this kind, in which there is an attempt to combine mysticism and history, could be treated in the same way; and all we desire to accomplish is, if possible, to bring home to the minds of indiscriminate admirers of the works of Mrs. Kingsford that it would be as well for them to study the subjects for themselves and not pin their faith to a single individual. What above all things we require is the getting at the facts. "Verify quotations, and again verify quotations, and yet again verify quotations," was the wise injunction once given by a famous Oxford tutor to his favourite pupil when embarking on a literary career, and we may add to this triple-headed Cerberus of an injunction which guards the way to the secret halls of history, "Check and counter-check and re-check your reminiscences," if you have any.

Let us take warning by past experience and avoid falling into the errors of our ancient selves. There is no more delusive path to travel on than the indiscriminate "interpretation" of ancient allegories and myths. In the early centuries of Christianity men were busily engaged at compiling "syntheses" of every system in existence; the more opposed were any two systems, the more anxious were they to reconcile them. They were to have a universal key of interpretation which should unlock the world allegories and myths; they interpreted everything in heaven and on earth, and saw myth and fable of the soul in the most straightforward narratives of human imbecility. "Nothing too much" was forgotten, and "all or nothing" took its place.

It is always a lighter strain on the intellect to take up an extreme position; it eliminates the disquieting factor of discrimination and induces the pleasing delusion of being for ever quite certain of one's own ground. The more incongruous the revelation, the more virtue is there in the faith of the extremist. Such a frame of mind leads to that acme of absurdity—belief in the infallibility of some particular revelation; or even to that most imbecile of all follies—belief in the infallibility of some particular person. In all the above we criticize ourselves as well as others. The members of the Theosophical Society—a considerable number of them at any rate—have ever had a tendency in this direction. They must have a particular hero or heroine whom they do their best to injure by clothing them in a

Nessus shirt of fancied impeccability. Or if they be not hero-worshippers of this type, then they will have a set of infallible dogmas; and taking hints and amateur expositions, based, for the most part, on misunderstanding, as absolute verities, do their best to for ever destroy the credit of that Sacred Science for which they protest themselves ready to sacrifice their lives.

Let us finally conclude these notes with a few remarks on the reminiscences of past births put forward by Mrs. Kingsford. Among other personalities she was persuaded that she had occupied the bodies of Anne Boleyn, Joan of Arc, Faustina the younger, wife of Marcus Aurelius, Mary Magdalene, an Egyptian priestess or Bacchic votary, and Queen Esther. It will be a shock to Christian readers to learn that Mary Magdalene should have degenerated into Annia Faustina, whose profligacy was so open and infamous, and so notoriously known to all except to her wilfully blind husband. What, again, had Anne Boleyn to specially recommend her? We expected better things of the disciples of Jesus, and cannot but think that Mrs. Kingsford too readily identified herself with her imaginations. Mr. Maitland, too, does not seem to have made much of an advance when disincarnating from the body of "John the Beloved" —who lay on the breast of the Lord, and at the ripe old age of ninety was seer of the Apocalyptic Vision of Patmos—into the body of Marcus Aurelius, the Stoic; for Mr. Maitland is persuaded of these things. Marcus Aurelius was born in 121 A.D.; and John must have died about 90 or so. Surely he should not have forgotten all his Christianity and his great Master in thirty short years? We are willing to entertain the idea of some similarity between the characters of Titus Aurelius Fulvus Boionius Arrius Antoninus and Mr. Maitland, for they are both sententious enough, but we decline emphatically to connect the writer of the autobiography under review with John, the brother of the Lord. Reserving all opinion as to the historical accuracy of the Gospels, we have too high a respect for the great Teacher whom the Christians worship, to do aught but indignantly hurl back the aspersion which such overwhelming vanity has cast upon his brother. It is because of such things that we are convinced that Mr. Maitland has done his best to destroy the reputation of *The Perfect Way*—an all the more regrettable state of affairs seeing that there are so many good ideas scattered throughout the volume.

G. R. S. M.

MAN AND HIS BODIES.

II.—The Astral Body.

(*Continued from Vol.* XVII. *p.* 507.)

Let us study this astral body under these impacts from within and without. We see it permeating the physical body and extending around it in every direction like a coloured cloud. The colours vary with the nature of the man, with his lower, animal, passional nature, and the part outside the physical body is called the kâmic aura, as belonging to the kâma or desire body, commonly called the astral body of man.* For the astral body is the vehicle of man's kâmic consciousness, the seat of all animal passions and desires, the centre of the senses, as already said, where all sensations arise. It changes its colours continually as it vibrates under thought-impacts; if a man loses his temper, flashes of scarlet appear; if he feels love, rose-red thrills through it. If the man's thoughts are high and noble they demand finer astral matter to answer to them, and we trace this action on the astral body in its loss of the grosser and denser particles from each sub-plane, and its gain of the finer and rarer kinds. The astral body of a man whose thoughts are low and animal is gross, thick, dense, and dark in colour—often so dense that the outline of the physical body is almost lost in it; whereas that of an advanced man is fine, clear, luminous and bright in colour, a really beautiful object. In such a case the lower passions have been dominated, and the selective action of the mind has refined the astral matter. By thinking nobly, then, we purify the astral body, even without having consciously worked towards that end. And be it remembered that this inner working exercises a

* This separation of the "aura" from the man, as though it were something different from himself, is misleading, although very natural from the point of view of observation. The "aura" is the cloud round the body, in ordinary parlance; really, the man lives on the various planes in such garments as befit each, and all these garments or bodies interpenetrate each other; the lowest and smallest of these is called "the body," and the mixed substances of the other garments are called the aura when they extend beyond that body. The kâmic aura, then, is merely such part of the kâmic body as extends beyond the physical.

potent influence on the thoughts that are attracted from without to the astral body; a body which is made by its owner to respond habitually to evil thoughts acts as a magnet to similar thought-forms in its vicinity, whereas a pure astral body acts on such thoughts with a repulsive energy, and attracts to itself thought-forms composed of matter congruous with its own.

As said above, the astral body hinges on one side to the physical, and it is affected by the purity or impurity of the physical body. We have seen that the solids, liquids, gases and ethers of which the physical body is composed may be coarse or refined, gross or delicate. Their nature will in turn affect the nature of their corresponding astral envelopes. If, unwisely careless about the physical, we build into our dense bodies solid particles of an impure kind, we attract to ourselves the correspondingly impure kind of what we will call the solid astral. As we, on the other hand, build into our dense bodies solid particles of purer type, we attract the correspondingly purer type of solid astral matter. As we carry on the purification of the physical body by feeding it on clean food and drink, by excluding from our diet the polluting kinds of aliment—the blood of animals, alcohol, and other things that are foul and degrading—we not only improve our physical vehicle of consciousness, but we also begin to purify the astral vehicle and take from the astral world more delicate and finer materials for its construction. The effect of this is not only important as regards the present earth-life, but it has a distinct bearing also—as we shall see later—on the next post-mortem state, on the stay in the astral world, and also on the kind of body we shall have in the next life upon earth.

Nor is this all: the worse kinds of food attract to the astral body entities of a mischievous kind belonging to the astral world, for we have to do not only with astral matter, but also with what are called the elementals of that region. These are entities of higher and lower types existing on that plane, given birth to by the thoughts of men, and there are also in the astral world depraved men imprisoned in their astral bodies, known as elementaries. The elementals are attracted towards people whose astral bodies contain matter congenial to their nature, while the elementaries naturally seek those who indulge in vices such as they themselves encouraged

while in physical bodies. Any person endowed with astral vision sees, as he walks along our London streets, hordes of loathsome elementals crowding round our butchers' shops, and in beer-houses and gin-palaces elementaries specially gather, feasting on the foul emanations of the liquors, and thrusting themselves, when possible, into the very bodies of the drinkers. These beings are attracted by those who build their bodies out of these materials, and such people have these surroundings as part of their astral life. So it goes on through each stage of the astral plane; as we purify the physical we draw to ourselves correspondingly pure stages of the astral matter.

Now of course the possibilities of the astral body largely depend on the nature of the materials we build into it; as by the process of purification we make these bodies finer and finer, they cease to vibrate in answer to the lower impulses, and begin to answer to the higher influences of the astral world. We are thus making an instrument which, though by its very nature sensitive to influences coming to it from without, is gradually losing the power of responding to the lower vibrations, and is taking on the power of answering to the higher—an instrument which is tuned to vibrate only to the higher notes. As we can take a wire to produce a sympathetic vibration, choosing to that end its diameter, its length and its tension, so we can attune our astral bodies to give out sympathetic vibrations when noble harmonies are sounded in the world around us. This is not a mere matter of speculation or of theory; it is a matter of scientific fact. As here we tune the wire or the string, so there we can tune the strings of the astral body; the law of cause and effect holds good there as well as here; we appeal to the law, we take refuge in the law, and on that we rely. All we need is knowledge, and the will to put the knowledge into practice. This knowledge you may take and experiment on first, if you will, as a mere hypothesis, congruous with facts known to you in the lower world; later on, as you purify the astral body, the hypothesis will change into knowledge; it will be a matter of your own first-hand observation, so that you will be able to verify the theories you originally accepted only as working hypotheses.

Our possibilities then of mastering the astral world, and of becoming of real service there, depend first of all on this process of

purification. There are definite methods of Yoga by which development of the astral senses may be helped forward in a rational and healthy way, but it is not of the least use to try to teach these to anyone who has not been using these simple preparatory means of purification. It is a common experience that people are very anxious to try some new and unusual method of progress, but it is idle to instruct people in Yoga when they will not even practise these preparatory stages in their ordinary life. Suppose one began to teach some very simple form of Yoga to an ordinary unprepared person; he would take it up eagerly and enthusiastically because it was new, because it was strange, because he hoped for very quick results, and before he had been working at it for even a year he would get tired of the regular strain of it in his daily life and disheartened by the absence of immediate effect; unused to persistent effort, steadily maintained day after day, he would break down and give up his practice; the novelty outworn, weariness would soon assert itself. If a person cannot or will not accomplish the simple and comparatively easy duty of purifying the physical and astral bodies by using a temporary self-denial to break the bonds of evil habits in eating and drinking, it is idle for him to hanker after more difficult processes which attract by reason of their novelty and would soon be dropped as an intolerable burden. All talk even of special methods is idle until these ordinary humble means have been practised for some time; but with the purification new possibilities will begin to show themselves. The pupil will find knowledge gradually flow into him, keener vision will awaken, vibrations will reach him from every side, arousing in him response which could not have been made by him in the days of blindness and obtuseness. Sooner or later, according to the Karma of his past, this experience becomes his, and just as a child mastering the difficulties of the alphabet has the pleasure of the book it can read, so the student will find coming to his knowledge and under his control possibilities of which he had not dreamed in his careless days, new vistas of knowledge opening out before him, a wider universe unfolding on every side.

If now, for a few moments, we study the astral body as regards its functions in the sleeping and waking states, we shall be able easily and rapidly to appreciate its functions when it becomes a

vehicle of consciousness apart from the body. If we study a person when he is awake and when he is asleep we shall become aware of one very marked change as regards the astral body; when he is awake, the astral activities—the changing colours and so on—all manifest themselves in and immediately around the physical body; but when he is asleep a separation has occurred, and we see the physical body—the dense body and the etheric double—lying by themselves on the bed, while the astral body is floating in the air above them.* If the person we are studying is one of mediocre development, the astral body when separated from the physical is the somewhat shapeless mass before described; it cannot go far away from its physical body, it is useless as a vehicle of consciousness, and the man within it is in a very vague and dreamy condition, unaccustomed to act away from his physical vehicle; in fact, he may be said to be almost asleep, failing the medium through which he has been accustomed to work, and he is not able to receive definite impressions from the astral world or express himself clearly through the poorly-organized astral body. The centres of sensation in it may be affected by passing thought-forms, and he may answer in it to stimuli that rouse the lower nature; but the whole effect given to the observer is one of sleepiness and vagueness, the astral body lacking all definite activity and floating idly, inchoate, above the sleeping physical form. If anything should occur tending to lead or drive it away from its physical partner, the latter will awaken and the astral will quickly re-enter it. But if a person be observed who is much more developed, say one who is accustomed to function in the astral world and to use the astral body for that purpose, it will be seen that when the physical body goes to sleep and the astral body slips out of it, we have the man himself before us in full consciousness; the astral body is clearly outlined and definitely organized, bearing the likeness of the man, and the man is able to use it as a vehicle—a vehicle far more convenient than the physical. He is wide awake, and is working far more actively, more accurately, with greater power of comprehension, than when he was confined in the denser physical vehicle, and he can move about freely and with

* See for a fuller description the articles on "Dreams" in LUCIFER for November and December, 1895, by C. W. Leadbeater.

immense rapidity at any distance, without causing the least disturbance to the sleeping body on the bed.

If such a person has not yet learned to link together his astral and physical vehicles, if there be a break in consciousness when the astral body slips out as he falls asleep, then, while he himself will be wide awake and fully conscious on the astral plane, he will not be able to impress on the physical brain on his return to his denser vehicle the knowledge of what he has been doing during his absence; under these circumstances his "waking" consciousness—as it is the habit to term the most limited form of our consciousness—will not share the man's experiences in the astral world, not because *he* does not know them, but because the physical organism is too dense to receive these impressions from him. Sometimes, when the physical body awakes, there is a feeling that something has been experienced of which no memory remains; yet this very feeling shews that there has been some functioning of consciousness in the astral world away from the physical body, though its brain is not sufficiently receptive to have even an evanescent memory of what has occurred. At other times when the astral body returns to the physical, the man succeeds in making a momentary impression on the etheric double and dense body, and when the latter awake there is a vivid memory of an experience gained in the astral world; but the memory quickly vanishes and refuses to be recalled, every effort rendering success more impossible, as each effort sets up strong vibrations in the physical brain, and still further overpowers the subtler vibrations of the astral. Or yet again, the man may succeed in impressing new knowledge on the physical brain without being able to convey the memory of where or how that knowledge was gained; in such cases ideas will arise in the waking consciousness as though spontaneously generated, solutions will come of problems before uncomprehended, light will be thrown on questions before obscure. When this occurs, it is an encouraging sign of progress, showing that the astral body is well organized and is functioning actively in the astral world, although the physical body is still but very partially receptive. Sometimes, however, the man succeeds in making the physical brain respond, and then we have what is regarded as a very vivid, reasonable and coherent dream, the kind of dream which most thoughtful people have occasionally enjoyed,

in which they feel more alive, not less, than when "awake," and in which they may even receive knowledge which is helpful to them in their physical life. All these are stages of progress, marking the evolution and improving organization of the astral body.

But on the other hand it is well to understand that persons who are making real and even rapid progress in spirituality may be functioning most actively and usefully in the astral world without impressing on the brain when they return the slightest memory of the work in which they have been engaged, although they may be aware in their lower consciousness of an ever-increasing illumination and widening knowledge of spiritual truth. There is one fact which all students may take as matter of encouragement, and on which they may rely with confidence, however blank their physical memory may be as regards super-physical experiences: as we learn to work more and more for others, as we endeavour to become more and more useful to the world, as we grow stronger and steadier in our devotion to the Elder Brothers of humanity, and seek ever more earnestly to perform perfectly our little share in their great work, we are inevitably developing that astral body and that power of functioning in it which render us more efficient servants; whether with or without physical memory, we leave our physical prisons in deep sleep and work along useful lines of activity in the astral world, helping people we should otherwise be unable to reach, aiding and comforting in ways we could not otherwise employ. This evolution is going on with those who are pure in mind, elevated in thought, with their hearts set on the desire to serve. They may be working for many a year in the astral world without bringing back the memory to their lower consciousness, and exercising powers for good to the world far beyond anything of which they suppose themselves to be capable: to them, when Karma permits, shall come the full unbroken consciousness which passes at will between the physical and astral worlds; the bridge shall be made which lets the memory cross from the one to the other without effort, so that the man returning from his activities in the astral world will don again his physical vesture without a moment's loss of consciousness. This is the certainty that lies before all those who choose the life of service. They will one day acquire this unbroken consciousness; and then

to them life shall no longer be composed of days of memoried work and nights of oblivion, but it will be a continuous whole, the body put aside to take the rest necessary for it, while the man himself uses the astral body for his work in the astral world; then they will keep the links of thought unbroken, knowing when they leave the physical body, knowing while they are passing out of it, knowing their life away from it, knowing when they return and again put it on: thus they will carry on week after week, year after year, the unbroken, unwearied consciousness which gives the absolute certainty of the existence of the individual self, of the fact that the body is only a garment that they wear, put on and off at pleasure, and not a necessary instrument of thought and life. They will know that so far from its being necessary to either, life is far more active, thought far more untrammelled without it.

When this stage is reached a man begins to understand the world and his own life in it far better than he did before, begins to realize more of what lies in front of him, more of the possibilities of the higher humanity. Slowly he sees that just as man acquires first physical and then astral consciousness, so there stretch above him other and far higher ranges of consciousness that he may acquire one after the other, becoming active on loftier planes, ranging through wider worlds, exercising vaster powers, and all as the servant of the Holy Ones for the assistance and benefit of humanity. Then physical life begins to assume its true proportion, and nothing that happens in the physical world can affect him as it did ere he knew the fuller, richer life, and nothing that death can do can touch him either in himself or in those he desires to assist. The earth-life takes its true place as the smallest part of human activity, and it can never again be as dark as it used to be, for the light of the higher regions shines down into its obscurest recesses.

Turning from the study of the functions and possibilities of the astral body, let us consider now certain phenomena connected with it. It may show itself to other people apart from the physical body, either during or after earth-life. A person who has complete mastery over the astral body can of course leave the physical at any time and go to a friend at a distance. If the person thus visited be clair-

voyant, *i.e.*, has developed astral sight, he will see his friend's astral body; if not, such a visitor might slightly densify his vehicle by drawing into it from the surrounding atmosphere particles of physical matter, and thus "materialize" sufficiently to make himself visible to physical sight. This is the explanation of many of the appearances of friends at a distance, phenomena which are far more common than most people imagine, owing to the reticence of timid folk who are afraid of being laughed at as superstitious. Fortunately that fear is lessening, and if people would only have the courage and common sense to say what they know to be true, we should soon have a large mass of evidence on the appearances of people whose physical bodies are far away from the places where their astral bodies show themselves. These bodies may, under certain circumstances, be seen by those who do not normally exercise astral vision, without materialization being resorted to. If a person's nervous system be overstrained and the physical body be in weak health so that the pulses of vitality throb less strongly than usual, the nervous activity so largely dependent on the etheric double may be unduly stimulated, and under these conditions the man may become temporarily clairvoyant. A mother, for instance, who knows her son to be dangerously ill in a foreign land, and who is racked by anxiety about him, may thus become susceptible to astral vibrations, especially in the hours of the night at which vitality is at its lowest; under these conditions, if her son be thinking of her and his physical body be unconscious, so as to permit him to visit her astrally, she will be likely to see him. More often such a visit is made when the person has just shaken off the physical body at death. These appearances are by no means uncommon, especially where the dying person has a strong wish to reach someone to whom he is closely bound by affection, or where he desires to communicate some particular piece of information, and has passed away without fulfilling his wish.

If we follow the astral body after death, when the etheric double has been shaken off as well as the dense body, we shall observe a change in its appearance. During its connection with the physical body the sub-states of astral matter are intermixed with each other, the denser and the rarer kinds interpenetrating and intermingling. But after death a re-arrangement takes place, and the particles of

the different sub-states separate from each other, and, as it were, sort themselves out in the order of their respective densities, the astral body thus assuming a stratified condition, or becoming a series of concentric shells of which the densest is outside. And here we are again met with the importance of purifying the astral body during our life on earth; for we find that it cannot, after death, range the astral world at will; that world has its seven sub-planes, and the man is confined to the sub-plane to which the matter of his external shell belongs; as this outermost covering disintegrates he rises to the next sub-plane, and so on from one to another. A man of very low and animal tendencies would have in his astral body much of the grossest and densest kind of astral matter, and this would hold him down on the lowest level of Kâmaloka; until this shell is disintegrated to a great extent the man must remain imprisoned in that section of the astral world, and suffer the annoyances of that most undesirable locality. When this outermost shell is sufficiently disintegrated to allow escape, the man passes to the next level of the astral world, or perhaps it is more accurate to say that he is able to come into contact with the vibrations of the next sub-plane of astral matter, thus seeming to himself to be in a different region; there he remains till the shell of the sixth sub-plane is worn away and permits his passage to the fifth, his stay on each sub-plane corresponding to the strength of those parts of his nature represented in the astral body by the amount of the matter belonging to that sub-plane. The greater the quantity then of the grosser sub-states of matter, the longer the stay on the lower kâmalokic levels, and the more we can get rid of those elements here the briefer will be the delay on the other side of death. Even where the grosser materials are not eliminated completely—a process long and difficult being necessary for this entire eradication—the consciousness may during earth-life be so persistently withdrawn from the lower passions that the matter by which they can find expression will cease to function actively as a vehicle of consciousness—will become atrophied, to borrow a physical analogy. In such case, though the man will be held for a short time on the lower levels, he will sleep peacefully through them, feeling none of the disagreeables accompanying them; his consciousness, having ceased to seek expression through such kinds of

matter, will not pass outwards through them to contact them in the astral world.

The passage through Kâmaloka of one who has so purified the astral body that he has only retained in it the purest and finest elements of each sub-plane—such as would at once pass into the matter of the sub-plane next above if raised another degree—is swift indeed. There is a point known as the critical point between every pair of sub-states of matter ; ice may be raised to a point at which the least increment of heat will change it into liquid ; water may be raised to a point at which the next increment will change it into vapour. So each sub-state of astral matter may be carried to a point of fineness at which any additional refinement would transform it into the next sub-state. If this have been done for every sub-state of matter in the astral body, if it have been purified to the last possible degree of delicacy, then its passage through Kâmaloka will be of inconceivable rapidity, and the man will flash through it untrammelled in his flight to loftier regions.

One other matter remains in connection with the purification of the astral body, both by physical and mental processes, and that is the effect of such purification on the new astral body that will in due course of time be formed for use in the next succeeding incarnation. When the man passes out of Kâmaloka into Devachan, he cannot carry thither with him thought-forms of an evil type ; astral matter cannot exist on the devachanic level, and devachanic matter cannot answer to the coarse vibrations of evil passions and desires. Consequently all that the man can carry with him when he finally shakes off the remnants of his astral body will be the latent germs or tendencies which, when they can find fit nutriment or outlet, manifest as evil thoughts and passions in the astral world. But these he does take with him, and they lie latent throughout his devachanic life. When he returns for rebirth he brings these back with him and throws them outwards ; they draw to themselves from the astral world by a kind of magnetic affinity the appropriate materials for their manifestation, and clothe themselves in astral matter congruous with their own nature, thus forming part of the man's astral body for the impending incarnation. Thus we are not only living in an astral body now, but are fashioning the type of the astral body which will be ours in another birth—one reason the more for purifying the

present astral body to the utmost, using our present knowledge to insure our future progress.

For all our lives are linked together, and none of them can be broken away from those that lie behind it or from those that stretch in front. In truth, we have but one life in which what we call lives are really only days. We never begin a new life with a clean sheet on which to write an entirely new story; we do but begin a new chapter which must develope the old plot. We can no more get rid of the karmic liabilities of a preceding life by passing through death, than we can get rid of the pecuniary liabilities incurred on one day by sleeping through a night; if we incur a debt to-day we are not free of it to-morrow, but the claim is presented until it is discharged. The life of man is continuous, unbroken; the earth-lives are linked together, and not isolated. The processes of purification and development are also continuous, and must be carried on through many successive earth-lives. Some time or other each of us must begin the work; some time or other each will grow weary of the sensations of the lower nature, weary of being in subjection to the animal, weary of the tyranny of the senses. Then the man will no longer consent to submit, he will decide that the bonds of his captivity shall be broken. Why indeed should we prolong our bondage, when it is in our own power to break it at any moment? No hand can bind us save our own, and no hand save our own can set us free. We have our right of choice, our freedom of will, and inasmuch as one day we shall all stand together in the higher world, why should we not begin at once to break our bondage, and to claim our divine birthright? The beginning of the shattering of the fetters, of the winning of liberty, is when a man determines that he will make the lower nature the servant of the higher, that here on the plane of physical consciousness he will begin the building of the higher bodies, and will seek to realize those loftier possibilities which are his by right divine, and are only obscured by the animal in which he lives.

ANNIE BESANT.

(To be continued.)

ORPHEUS.

(*Continued from Vol.* XVII. *p.* 460.)

The Thyrsus.

The candidates also carried in their hands thyrsi or wands, headed with pine-cones, which were generally covered with ivy. This explains the phrase "many thyrsus-bearers there are, but few Bacchi." The symbology of the thyrsus must be taken together with that of the Caduceus, the "Rod of Hermes."

Clemens Alexandrinus (*Cohort.*, I. ii. 12) quotes the mystic sentence, "bull is father of dragon, and dragon of bull; on the height the hidden goad, that gathers the herd together" (*ταῦρος δράκοντος καὶ δράκων ταύρου πατήρ, ἐν ὄρει τὸ κρύφιον βουκόλος τὸ κέντρον.*) The hidden or mystic goad is this same thyrsus, the staff of which was made out of the light, pithy stalk of an umbelliferous plant, which was fabled to have contained the "fire" that Prometheus brought down from heaven (Hes., *op.* 52, *Theog.*, 567; and also in Æsch., *Prom. Vinct.*, *ἐν νάρθηκι κεκρυμένον.*) Many writers assume that the narthex (fennel stalk) or ferule, and the thyrsus or wand, were two different things, but it seems more probable that the one was part of the other. Moser in his notes on Nonnus (p. 241) tells us that the narthex or ferule was a hollow rod, in which fire could be carried.

Bacchus is said to have used this narthex for the taming of lions, for combat, and for splitting in two the rocks (Nonnus, 1086, 884, 1118).

Now these thyrsi were covered with ivy or vine tendrils. Bacchus, "god of wine," is covered with vine tendrils and grape bunches, and so are his worshippers. All these symbols have considerably puzzled the commentators, who have wandered off after their vintage festivals and got drunk on the wine of gross materiality. The Sûfîs at least could have told them what wine meant, and the Christ, too, in his wonder-working at Cana.

The thyrsus in which the sacred fire is hidden is in every man, the Sushumnâ Nâdi of the Indian mystic. The narthex is physically the spinal-cord, and the pine-cone at its head is the pineal gland. The ivy and vine leaves and fruits are the Nâdis and Chakras, the nerve ganglia and ramifications. Prometheus has indeed hidden the sacred fire in "a fennel stalk." Why do certain Sannyâsîs in India carry a seven knotted bamboo cane? But this subject has been sufficiently dealt with elsewhere in modern theosophical literature.

Mystica Vannus Iacchi.

Another of the symbolical instruments was the so-called winnowing-fan, which Virgil (*Georg.*, i. 166) names the "mystic fan of Iacchus." Servius, in his notes on this passage, and also on *Æn.*, vi. 741, tells us that there were three symbolical purifications, *viz.*, by (*a*) fire, (*b*) water, and (*c*) air. These purifications of the soul (*Liberi Patris sacra ad purgationem animæ pertinebant et sic homines ejus mysteriis purgabantur*) were physically symbolized by (*a*) the burning of resinous gums and sulphur, (*b*) by ablutions or baptisms, and (*c*) by fanning (*ventilatio*).

It is curious to notice that in the earlier days of the Church two fans or flabella were used at the celebration of the Eucharist—a custom which is still in vogue in the Greek and Armenian Churches. This flabellum is called by Cyril of Scythopolis in his *Life of St. Euthymius* (§ 70; c. A.D. 550) the "mystic fan" (μετὰ τῆς μυστικῆς ῥιπίδος); while the *Euchologion*, the most comprehensive Service Book of the Eastern Church, based on the liturgies of Chrysostom and Basil, calls it the "holy fan" (ἅγιον ῥιπίδιον).

The flabellum in ordinary use in the Greek Church represents the head of a Cherub or Seraph surrounded with six wings, and is explained mystically by references to *Isaiah* vi. 2, and *Revelation* iv. 6, 8. Flabella were also made of a single disc of silver and brass surrounded with little bells, recalling somewhat the sistrum of Egypt. So much for the Mystica Vannus Iacchi, the physical symbol of the spiritual (*spiritus=ventus divinus*) purification.

The Playthings of Bacchus.

The Bacchic legend tells us that the young god was seized upon by the Titans while intent on his playthings, and torn in

pieces as narrated above. The symbols of this particular mystery are given by Clemens (*Admon.*, p. 11) as a die (ἀστράγαλος), a spinning top (στρόβιλος), a ball (σφαῖρα), apples (μῆλα), a magic wheel (ῥόμβος), a mirror (ἔσοπτρον) and a fleece (πόκος). Arnobius (V. xix) gives them from Orpheus as dice (*talos*), a mirror (*speculum*), tops (*turbines*), winged or flying wheels (*volatiles rotulas*), and the apples taken from the Hesperides (*sumta ab Hesperidibus mala*).

The sport (*lîlâ*) of Vishnu is the building of the universe; the sport of young Bacchus, as a cosmic force, is also the building of the universe; and, as the young soul, is the evolution of vehicles, forms or bodies in which to reside. Such bodies are built according to the types and designs in the Great Mind, upon which the Builder contemplates.

Proclus (*Tim.*, iii. 163) tells us that the theologists understood the mirror as signifying the means whereby all things were fitly arranged here below according to the noëtic types. They say that it was Vulcan who fabricated this mirror for Bacchus, and that Bacchus seeing his own image in its surface, went forth after it. And so he sought his image in matter and went forth with desire, and was confined in matter, and became a partible soul, or many personalities, and thus was torn in pieces by the Titans.

Plotinus (*Enn.*, IV. iii.), referring to this mirror of Dionysus, says that the souls of men, when they have once seen the image of their true selves, hasten above. That is to say that the soul having become partible must retrace its path to return to its pristine state. And just as it saw its reflection in the sensible world, and went forth after it, so must it now contemplate its type or idea in the supersensible, noëtic or spiritual world, and be joined thereto.

Bastius (ad Gregor., p. 241) explains that the spinning-top has the same symbology as the pine-cone, and that the flying-wheel is the same as the discus or thunder-bolt. Both words mean also a vortex or spiral whorl. Mystics say that the forces playing round the pineal gland are of this nature, and are reflections of the great creative forces which fashion "wheels" or globes in space.

Bastius further tells us (Lobeck, *op. cit.*, p. 700), that in the Mysteries the "cone" was a small piece of wood of that shape, round which a cord was wound, so that it might be made to spin and give out a "humming noise." As the Upanishad has it "The sun as he

moves chants Ôm." This "cone" was also called the "Heart of Bacchus."

With regard to dice it is interesting to bear in mind the "city set four-square" and the "sacred four" in all its variations, and also to recall the fact that the four great cycles or Yugas of the Hindus are named from the faces of a die (see also concerning the square and cube under "The Orphic Lyre," *infra*).

Lydus (*De Mensibus*, p. 82) says that the mirror symbolized the sky, and the ball the earth, but the mirror is rather that part of the world-envelope which is sometimes called the "astral light."

The golden apples of the Hesperides may very well represent the heart-shaped atom described by seers, and the golden fleece probably symbolized the higher robe of initiation, just as the fawn-skin typified the lower.

Many other symbols could be described, but for the present it will be sufficient to conclude with some remarks on

The Orphic Lyre.

The Orphic Lyre was the seven-stringed lute of Apollo. Among the Greeks the favourite instruments of music were the tetrachord and heptachord, or the four and seven-stringed lyres. Of their making there are many legends and myths. The greater antiquity is given to the tetrachord, and Gesner (*Orph.*, 226, n.) refers to a picture found in the ruins of Herculaneum which represents the original shape of the lyre as a triangle.

The seven-stringed lyre is said to have been invented by Orpheus or Pythagoras.

The tetrachord was said by the Pythagoreans to have been built on the type of the four elements, and the heptachord on that of the seven planetary spheres.

Nicomachus the Pythagorean (*Theol. Arith.*, vii. 51) says: "There are four elements, and three intervals between them, wherefore Linus the theologer says mystically 'four sources hold all with triple bonds.' For fire and earth are to one another in a geometrical proportion: as earth is to air, so is water to fire, and as fire to air so water to earth."

These are admirably arranged by Proclus as follows:

Fire.	*Air.*
Subtle, Acute, Movable.	Subtle, Blunt, Movable.
Water.	*Earth.*
Dense, Blunt, Movable.	Dense, Blunt, Immovable.

The tetrachord then reproduced the harmonical proportions of the elements, and was used for certain so-called magical purposes.

The heptachord represented the harmony of the planetary spheres. Pythagoras is said to have had actual knowledge of this harmony while out of the body. As Simplicius writes (on Aristotle, *De Cœlo.*, ii.): "If any one, like Pythagoras, who is reported to have heard this harmony, should have his terrestrial body exempt from him, and his luminous and celestial vehicle, and the senses which it contains, purified, either through a good allotment [favourable karma, *i.e.*, training in a previous life], or through a perfection arising from sacred operations [theurgy or yoga], such a one will perceive things invisible to others, and will hear things inaudible to others."

Taylor (*Theor. Arith.*, p. 244, n.; see also *Myst. Hymns*, p. 82, n.) tells us that according to this psychology "the soul has three vehicles, one ethereal, another aërial, and the third this terrestrial body. The first, which is luminous and celestial, is connate with the essence of the soul, and in which alone it resides in a state of bliss in the stars [the Kârana Sharîra]. In the second it suffers the punishment of its sins after death [Sûkshma Sharîra]. And from the third it becomes an inhabitant of earth [Sthûla Sharîra]."

Further in his Introduction to the "Timæus" (*Plat. Works*, ii. 452), he writes: "The soul is conjoined with this gross body through two vehicles as mediums, one of which is ethereal and the other aërial, and of these the ethereal vehicle is simple and immaterial, but the aërial simple and material; and this dense earthly body is composite and material."

The "soul" here is the monadic sphere of individuality.

As then the tetrachord was attuned to the elemental or sublunary sphere and awoke the corresponding forces and brought them into relation with the gross body, so the heptachord was attuned to the harmony of the planetary spheres and brought the subtle or aërial body into sensible contact with their powers. Now

Pythagoras, in his doctrine of the harmony of the spheres, called the interval between the Moon and Earth a tone, between the Moon and Mercury half a tone, between Mercury and Venus also half a tone, from Venus to the Sun a tone and a half, from the Sun to Mars a tone, from Mars to Jupiter half a tone; from Jupiter to Saturn half a tone, from Saturn to the Zodiac or Inerratic Sphere a tone.

Plato, in the *Timæus*, following Pythagoras, divides the Soul of the World according to numbers, binds it by analogies and harmonic ratios, inserts in it the primary principles of geometrical figures, the right and circular line, which in motion generate the spirals and "intellectually moves the circles which it contains" (Taylor, *Theor. Arith.*, xiv.). The motion of the planetary spheres is spiral and appropriately so, says Taylor (Introd. "Timæus," *Plat. Works*, ii. 446), "as it is a medium between the right-lined motion of the elements and the circular motion of the inerratic sphere; for a spiral is mixed from the right line and circle."

Further the seven "boundaries" of all numbers pre-exist in this Soul, and these are 1, 2, 3, 4, 8, 9, 27, or 1, 2, 3, 2^2, 2^3, 3^2, 3^3.

Of these numbers, 1, 2, 3, are apportioned to the World-Soul itself in its intellectual or spiritual aspect, and signify its abiding in, proceeding from and returning to itself; this with regard to primary natures. But in addition, intermediate or subtle natures are providentially directed in their evolution and involution by the World-Soul, they proceed according to the power of the fourth term (4), "which possesses generative powers" and return according to that of the fifth (9), "which reduces them to one." Finally also solid or gross natures are also providentially directed in their procession according to 8, and in their conversion by 27 (see Taylor, *loc. cit.*, p. 442).

Hence we get the following table:

Ethereal	2^1	3^1	Spiritual
Planetary	2^2	3^2	Psychic
Sublunary	2^3	3^3	Physical

1

The central point of stability and abiding is 1; 2 is the number

of division and differentiation, of proceeding or evolution; 3 the number of unification, integration, of returning or converting and involution. The above arrangement throws light on what has been pitch darkness to every commentator, and will at once be grasped by any student of the Esoteric Philosophy. The powers or indices of the numbers represent planes, and the numbers themselves the direction of forces. The key to the mysterious Pythagorean numbers lies this way. We should further recollect that as $x^0 = 1$, therefore $2^0 = 1$ and $3^0 = 1$. The 1 therefore represents the plane of non-differentiation. The 2-column represents the evolution of vehicle, and the 3-column the development of consciousness.

Further, "as the first numbers, 1, 2, 3, 4, 9, 8, 27, represented those powers of the soul by which she abides in, proceeds from, and returns to, herself, and causes the progression and conversion of the parts of the universe—so, in the second numbers, the sesquitertian, sesquialter, and other ratios constitute the more particular ornament of the world; and, while they subsist as wholes themselves, adorn the parts of its parts" (Taylor, *ibid.*, p. 443).

These secondary numbers are given (p. 440) as:

6	
8	9
9	12
12	18
16	27
18	36
24	54
32	81
36	108
48	162

Resolving these numbers into their prime factors, and placing 6 at the head of each column, we get the following interesting result:

$2^1 \times 3^1$	$3^1 \times 2^1$
2^3	3^2
$2^0 \times 3^2$	$3^1 \times 2^2$
$2^2 \times 3^1$	$3^2 \times 2^1$
2^4	3^3
$2^1 \times 3^2$	$3^2 \times 2^2$
$2^3 \times 3^1$	$3^3 \times 2^1$
2^5	3^4
$2^2 \times 3^2$	$3^3 \times 2^2$
$2^4 \times 3^1$	$3^4 \times 2^1$

These series can of course be continued indefinitely; but Taylor gives only two sets of five terms each. In music these embrace what were called the five symphonies, *viz.*, (1) the diatessaron, or sesquitertian proportion, composed of two tones and a semi-tone; (2) the diapente or sesquialter proportion, composed from three tones and a semi-tone; (3) the diapason or duple proportion, consisting of six tones; (4) the diapason diapente, consisting of nine tones and a semi-tone; and (5) the disdiapason or quadruple proportion, which contains twelve tones. This, in music, pertained to what was called the "greater system," containing two octaves, the range of the human voice.

Sesquialter proportion, or ratio, is when one number contains another and the half of it besides, or 3 : 2; sesquitertian proportion when a number contains another and a third of it besides, as 4 : 3; sesquioctave proportion when a number contains another and an eighth of it besides, as 9 : 8.

From an inspection of the above table we find that all the ratios are formed in a perfectly orderly manner, being generated from the seven "boundaries," as shown in the numeration of the World-Soul given above. These numbers, 1, 2, 3, 4, 8, 9 and 27, contain two tetractydes, as follows:

(1. 2. 4. 8.)
(1. 3. 9. 27.)

These are the even and the odd tetractydes, for the monad is considered as both odd and even. Now Theon of Smyrna (*Math.*, p. 147, quoted by Taylor, *Theor. Arith.*, p. 186) tells us that: "The tetractys was not only principally honoured by the Pythagoreans, because all symphonies are found to exist within it, but also because it appears to contain the nature of all things." And thus the famous oath of the Pythagoreans was "By him who delivered to our soul the tetractys, which contains the fountain and root of everlasting nature."

In these numbers the more perfect ratios of symphonies are found, and in them a "tone is comprehended." The "tones" of difference between the "planets" and "spheres" mentioned above have here their place.

Taylor further tells us (*ibid.*, p. 187) with regard to the tetractys: "The monad (1) contains the productive principle of a

point, but the second numbers 2 and 3 the principle of a side, since they are incomposite, and first are measured by the monad, and naturally measure a right line. The third terms are 4 and 9, which are in power a square superficies, since they are equally equal. And the fourth terms 8 and 27 being equally equally equal, are in power a cube. Hence from these numbers, and this tetractys, the increase takes place from a point to a solid. For a side follows after a point, a superficies after a side, and a solid after a superficies. In these numbers also, Plato in the *Timæus* constitutes the soul. But the last of these seven numbers, *i.e.*, 27, is equal to all the numbers that precede it; for $1 + 2 + 3 + 4 + 8 + 9 = 27$. There are, therefore, two tetractydes of numbers, one of which subsists by addition, but the other by multiplication, and they comprehend musical, geometrical, and arithmetical ratios, from which also the harmony of the universe consists."

From all of which it is plainly evident that the Lyre of Apollo is something vastly different from a mere musical instrument, although indeed the tetrachord and heptachord of the Pythagoreans and Orphics were based on a really scientific knowledge of the harmonies of nature; and that the myths connected with it had nothing to do with an imaginary "primitive man" producing barbarous music from a few strings and a tortoise-shell.

On the contrary the Lyre of Apollo is the balanced harmony of the spheres of evolving nature, and pertains to the mysteries of divine creation. Further, that as man is the mirror of the universe, he can tune his own nature to that of divine nature, and by such means can become a creator in his turn and a master of the cosmic powers, that mysterious "Army of the Voice" which in the Stanzas of Dzyan, are called the "Spheres, Triangles, Cubes, Lines and Modellers." But in order to do so, he must follow the Path of Purification and live that Orphic Life of which some details will now be given in the following Chapter.

IX.—ORPHIC DISCIPLINE AND PSYCHOLOGY.

Morals.

In order to have some slight idea of Orphic morals, we may with advantage set down here one or two details of the Pythagorean

discipline, which was of the same nature as that of the Orphic communities. The information is taken to some extent from Maury's *Histoire des Religions de la Grèce* (iii. 367 *et sq.*).

We must first give ourselves up entirely to God. When a man prays he should never ask for any particular benefit, fully convinced that that will be given which is right and proper, and according to the wisdom of God and not the subject of our own selfish desires (Diod. Sic., ix. 41). By virtue alone does man arrive at blessedness, and this is the exclusive privilege of a rational being (Hippodamus, *De Felicitate*, ii., Orelli, *Opusc. Græcor. Sent. et Moral.*, ii. 284). In himself, of his own nature, man is neither good nor happy, but he may become so by the teaching of the true doctrine (μαθήσιος καὶ προνοίας ποτιδέεται—Hippo., *ibid.*). The most sacred duty is filial piety. "God showers his blessings on him who honours and reveres the author of his days"—says Pampelus (*De Parentibus*, Orelli, *op. cit.*, ii. 345). Ingratitude towards one's parents is the blackest of all crimes, writes Perictione (*ibid.*, p. 350), who is supposed to have been the mother of Plato.

The cleanliness and delicacy of all Pythagorean writings were remarkable (Ælian, *Hist. Var.*, xiv. 19). In all that concerns chastity and marriage their principles are of the utmost purity. Everywhere the great teacher recommends chastity and temperance; but at the same time he directs that the married should first become parents before living a life of absolute celibacy, in order that children might be born under favourable conditions for continuing the holy life and succession of the Sacred Science (Jamblichus, *Vit. Pythag.*, and Hierocl., ap. Stob. *Serm.*, xlv. 14). This is excedingly interesting, for it is precisely the same regulation that is laid down in the *Mânava Dharma Shâstra*, the great Indian Code. Before a man or woman could give up family duties and devote themselves entirely to the religious life (Vânaprastha Âshrama), they had to become parents and fulfil the duties of the family life (Grihastha Âshrama). Perhaps after all the legend that Pythagoras journeyed to India is not without foundation, for the memory of the great Yavanâchârya still lingers in the land.

Adultery was most sternly condemned (Jamb., *ibid.*). Moreover the most gentle treatment of the wife by the husband was enjoined, for had he not taken her as his companion "before the Gods"?

(See Lascaulx, *Zur Geschichte der Ehe bei den Griechen*, in the *Mém. de l'Acad. de Bavière*, vii. 107, *sq.*)

Marriage was not an animal union, but a spiritual tie. Therefore, in her turn, the wife should love her husband even more than herself, and in all things be devoted and obedient. It is further interesting to remark that the finest characters among women with which ancient Greece presents us were formed in the school of Pythagoras, and the same is true of the men. The authors of antiquity are agreed that this discipline had succeeded in producing the highest examples not only of the purest chastity and sentiment, but also a simplicity of manners, a delicacy, and a taste for serious pursuits which was unparalleled. This is admitted even by Christian writers (see Justin, xx. 4).

The ladies on entering the school cast aside their finery and dedicated their jewels to Hera, just as the postulant, on taking the veil in the Roman Catholic Church, offers her adornments to the Virgin.

Among the members of the school the idea of justice directed all their acts, while they observed the strictest tolerance and compassion in their mutual relationships. For justice is the principle of all virtue, as Polus (ap. Stob., *Serm.*, viii., ed. Schow, p. 232) teaches; 'tis justice which maintains peace and balance in the soul; she is the mother of good order in all communities, makes concord between husband and wife, love between master and servant.

The word of a Pythagorean was also his bond. And finally a man should live so as to be ever ready for death (Hippolytus, *Philos.*, vi.).

This was the outer discipline, but for pledged disciples stricter rules were laid down, some of which have been preserved, though mixed with fantastic glosses of writers who were ignorant of what the secret discipline really was.

The Inner Discipline.

The disciples were forbidden to frequent crowded places or to bathe in public. They were to drink no wine. In the morning their food consisted of bread and honey; in the evening the meal consisted of vegetables, and some say occasionally of a portion of the flesh of certain specified animals. Before and after each meal

there were certain purificatory ceremonies, accompanied by the burning of incense and pouring out of libations. At certain hours there were readings in common. The youngest present read aloud, the oldest presided over the meeting, and in the evening he reminded all of the principal rules of the order. Before retiring to rest, each subjected himself to a searching self-examination. There were also certain physical exercises to be performed.

On entering the school, every neophyte added his property to the common fund, but if he withdrew for any reason, he had it returned to him. The disciples wore a simple white linen robe confined by a flaxen cord, and never wore leather. To obtain entrance to the inner discipline it was necessary to be of an unblemished reputation and of a contented disposition. There was therefore a period of probation, during which certain purifications and expiations had to be undergone.

Before a complete knowledge of the innermost rules was obtained, three degrees had to be passed through. For two years the probationer had to listen without opening his month, endeavouring his utmost to commit to memory the teachings he received. He was thus called a Hearer (ἀκουστικός—compare this with the Buddhist first degree Shrâvaka). Thence he passed to the second degree and into the ranks of the Mathematici (μαθηματικοί), where the disciple learned the meaning of real geometry and music, and the nature of number, form, colour and sound.

Now what were mathematics originally? To this important question Proclus gives the following admirable answer: "The Pythagoreans perceived that the whole of what is called *mathesis* is reminiscence,* not externally inserted in souls, in the same manner as phantasms from sensible objects are impressed in the imagination, nor adventitious like the knowledge resulting from opinion, *but excited indeed from things apparent, and inwardly exerted from the reasoning power converted to itself.* . . . . Mathesis, therefore, is the reminiscence of the eternal productive principles inherent in the soul; and the mathematical science is on this account the knowledge which contributes to our recollection of these principles" (Taylor, *Theor. Arith.*, pp. xxvi. xxvii.).

*"That is, the recovery of lost knowledge, on the hypothesis that the soul is truly immortal, and therefore had an existence prior to that of the present life."

Finally the student passed into the third degree, and was admitted among the Physici (φυσικοί), who were taught the inner nature of things, and the mysteries of cosmogony and true metaphysics. In this degree the condition of silence was no longer imposed, and the student could ask questions. It was only to those who had dedicated themselves to the ascetic life that Pythagoras communicated the practical details of the inner teaching; the rest were taught only such general outlines of the system as they were fitted to understand (Proclus, *Tim.*, ii. § 92, Schneider, p. 217; *Parmen.*, v. p. 310). The esoteric instruction was not written but committed to memory, and consisted of symbols, and enigmatical axioms, which were afterwards explained. The scraps of these teachings which have come down to us are said to have been written at a later date.

The full time of probation lasted five years, and women were admitted as well as men.

The life in common developed a strong feeling of real "brotherhood," and if one of the order lost his property, the others shared with him. If a dispute arose, the disputants had to find the means of reconciliation before sunset, practically carrying out the injunction, "Let not the sun go down upon your wrath." This strongly reminds us of the Sangha or Order of the Buddha, and leads us all the more to credit the legend that Pythagoras actually met Gautama Shâkya Muni in India. (Compare *Pythagoras und die Inder*, by Dr. L. v. Shroeder, Leipzig, 1884.) A word from the teacher was sufficient to settle disputed points, and hence arose the phrase *ipse dixit* (αὐτὸς ἔφα), "the Master has said it." (See also for the Orphic Life, Fraguier, "Sur la vie Orphique," in *Mém. Acad. Paris*, v. 117.)

The Macrocosm and Microcosm.

The whole of Orphic psychology was based on the axiom that man has in him potentially the sum and substance of the universe. Everything was ensouled, there was no spot in the universe without life of some kind (πᾶν εἶναι σῶμα ἔμψυχον—Philoponus, *De An.*, i.). And again, "the race of men and gods is one" (Pindar, who was a Pythagorean, quoted by Clemens, *Strom.*, v. 709). Thus the universe was an "animal" or thing "ensouled." The sun is its heart the moon its liver, and so on (Plutarch, *De Fac. Lun.*, xv.).

Thus man was called the microcosm or little world, to distinguish him from the universe or great world. Hence we find man referred to as the "little animal" (ζῶον μικρόν—Galen, *De Usu Part.*, iii. 10); the "little world" (ἄνθρωπος βραχὺς κόσμος —Philo, *De Vit. Mos.*, iii. 673. D), or "little heaven" (Philo, *De Mund. Opif.*, p. 18. E); the "little diacosm" (μικρὸν διάκοσμον—Porphyry, Stob., *Serm.*, xxi. 185); the "lesser world" (*minorem mundum*—Solin., c. v.); and so on. And as man was the Little Universe, so the universe was the Great Man (Philo, *Quis Rer. Div. Hær.*, p. 502. C).

Thus we find Proclus (*Tim.*, i. 348) telling us that we must view man as the little universe, "for he has both a mind and a reason (*logos*), a divine body and a perishable body, like the universe; in fact his whole constitution bears an analogy with the universe. Thus it is that some assert that his noëric principle corresponds with the inerratic sphere, the contemplative aspect of his reason with Saturn, and the social aspect with Jupiter, while of his irrational principle, the passional nature corresponds with Mars, the expressive with Mercury, the appetitive with the Sun, and the vegetative with the Moon; while his radiant vehicle corresponds with heaven and this mortal body with the elemental (or sublunary) sphere."

We thus have correspondences given with the inerratic and planetary spheres, though the Sun is a mistake for Venus, and its own characteristics are omitted; hence we get the following table:

Inerratic Sphere.	νοερὸν, the noëric principle, νοῦς or real mind.		
Planetary Spheres.	Saturn	θεωρητικὸν (contemplative)	λόγος (rational part).
	Jupiter	πολιτικὸν (social)	
	Mars	θυμοειδὲς (passional)	ἄλογος (irrational part).
	Mercury	φωνητικὸν (expressive)	
	Venus	ἐπιθυμητικὸν (appetitive)	
	Moon	φυτικὸν (vegetative)	

The three higher characteristics separate man from the animal; the passional is that part of the soul in which resides courage, spirit, anger and the like, and is superior to the appetitive, the seat of the desires and affections; the expressive is connected with the power of speech and sound, and reminds one of the vâch or "voice" of the Upanishads; the vegetative is that connected with

the great principle of the universe called "nature" (φύσις) which has been described above and shown to be identical with the "astral" or subtle formative forces or envelope of the world.

The various "vehicles" (ὀχήματα) will be referred to later on, meantime the following from Macrobius (*Somnium*, I. xii. 63) will throw further light on Proclus: "The soul (says he) having fallen from the sphere of 'fixed stars' and the 'Milky Way' into the planetary spheres, develops, during its passage through them, a peculiar phase of motion [or consciousness] in each, which it will acquire as a permanent possession by due exercise: [thus it develops] in the sphere of Saturn reason and intellect (*ratiocinationem et intelligentiam*); in that of Jupiter the power of organization (*vim agendi*); in that of Mars passion (*animositatem*), in that of the Sun the power of feeling and believing (*sentiendi opinandique naturam*); in that of Venus the principle of desire (*desiderii motum*); in the sphere of Mercury, the power of expressing and interpreting sensation (*pronunciandi et interpretandi quæ sentiat*); finally it is exercised in the power of sowing and developing bodies [the powers of generation and conception] on entering the lunar globe."

Macrobius, moreover, adds the original Greek technical terms, which give us the following table of the characteristics of planetary correspondences:

Saturn: rational (λογικὸν) and contemplative (θεωρητικὸν).
Jupiter: energic or practical (πρακτικὸν).
Mars: passional or courageous (θυμικὸν).
Sun: sensational and imaginative (αἰσθητικὸν, φανταστικὸν).
Venus: desiderative (ἐπιθυμητικὸν).
Mercury: interpretive (ἑρμηνευτικὸν).
Moon: conceptive and generative (φυτικὸν).

(See also Taylor's "Restoration of the Platonic Theology," appended to *Proclus on Euclid*, ii. 288 n.) Macrobius is supposed to have flourished at the beginning of the fifth century A.D., and therefore belongs to the generation prior to Proclus.

This passage of the soul through the planets is sometimes called the Ladder of Mithras (*Scala Mithraica*), or the Seven-gated Stairs (κλίμαξ ἑπτάπυλος).

Many other analogies are given as for instance between the

planets and the members of the body, the constitution of the body, and the elements, etc. But the most important teaching of the ancient psychology is that relating to the Subtle Body.

G. R. S. MEAD.

(To be concluded.)

CONCERNING THE TRANSMIGRATION OF SOULS.—But the transmigration of souls, if they take place into such as are rational, then they become the souls of particular bodies; if into such as are irrational, they follow externally, in the same manner as our presiding dæmons attend us in their beneficent operations; for the rational part never becomes the soul of the irrational nature. But the truth of transmigration is evinced by the circumstances which take place from the birth of individuals; for why are some born blind, others imbecile, and others with a vicious soul? And besides, since souls are naturally adapted to perform their peculiar employments in bodies, it is not proper that when they have once deserted them they should remain indolent for ever; for if souls did not return again into bodies, it is necessary that either they should be infinite in number, or that others should be continually produced by the divinity. But there can be nothing actually infinite in the world; for that which is infinite can never exist in that which is finite. But neither is it possible that others can be produced; for everything in which something new may be generated is necessarily imperfect; but it is requisite that the world should be perfect, because it is produced from a perfect nature. (Sallust, *De Diis et Mundo*, XX., *translated* by THOMAS TAYLOR.)

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from Vol. XVII., *p.* 294.*)*

VI. THE CHRIST.

ALL the teachings of Christianity turn upon the central conception of the Christ. This is the great figure that stands out through the mass of dogma and of creed and that gives character to the faith. Upon the view held with respect to this central idea depends the character of the Christian belief, and it is thus natural that a large portion of the disputes that so often divided the Church should have referred to the existence and qualities of Christ, and that so much time was spent in settling the dogmas of his incarnation, his relation to the Father and other points.

Ordinary orthodox Christianity is built upon a supposed historical fact, that of the birth, life, and death by crucifixion of Jesus, at some time in the reign of Augustus. Thus if the events related in the New Testament did not occur, then the whole fabric is a delusion and the religion a mockery.

But in the earlier times, at least among the more cultured and philosophical, faith was not built upon such uncertain ground. That a great religion should base itself upon an event which happened, if it happened at all, at some one period in human history now far removed, seems scarcely reasonable; and as by every fresh investigation more and more doubt is thrown upon the accuracy of the accounts we have received, the historical foundation crumbles gradually away. If a religion is to last it must base itself on an eternal fact, and not on an incident which has come and gone before its nature has been clearly realized.

How much will there be left of Christianity if we remove the questionable history? An orthodox believer would probably answer, None; for the historical foundation collapsing, he has no other on which to build. But this is a poor foundation at the best, and now,

as piece by piece the evidence for at least the more marvellous events in the life of Jesus is weakened by continued research, unless some other ground can be discovered there will be little remaining of Christianity in a few centuries.

While the historical aspect of the religion is one that has always been prominent in the Church, as already pointed out, it is not the only one, and were all the history of the Bible to be proved a myth, there would still be left the main doctrines of the more mystical and spiritual of the early Christian writers. This applies not only to the history of the Old Testament, but even to the story of the birth, the life, and the death of Jesus.

Taking up first the orthodox doctrine relating to Christ, according to the Councils of the Church, we find the following forming part of the original Nicene Creed, the first creed settled by a general assembly of the bishops.

"We believe in God, maker of all things, one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, begotten, not made, by whom all things were made, both things in heaven and things on earth, who for us men came down and was made flesh, made man, suffered death and rose again on the third day, went up into the heavens and is to come to judge the quick and the dead."

We see here a very careful and precise exposition of dogma. Each point has been most carefully thought out and every word weighed so that its exact meaning may be clear. And there was much need of this, for the Council, among other things, met to settle a heresy which, though hardly intelligible to the ordinary reader of the present day, bore very strongly on the fundamental ideas of the faith, and it was necessary that a heresy which touched on the nature of their Saviour should be rigorously put down. The heretical view especially condemned by the Council made a vital distinction between the Father and the Son. It was argued that if the relation between the Supreme God and Christ was that of father and son, there must have been a time when God became a father, and therefore the Son had not existed from eternity. A difference in nature was thus made between the persons of the Godhead, and this was held to be the vilest of heresy. Both sides of course had

their authorities; both quoted at interminable length from the Bible and expounded the scripture so as to obtain the desired meaning. Considering that the subject was so vast and so far beyond experience that there could be no positive ideas which were not false, no matter how carefully expressed, it seems very strange that such excitement was raised and so much blood spilt on metaphysical distinctions. But having once laid down dogmas, it was necessary to strengthen them and render them precise, and so for centuries council after council met to argue out the faith afresh as each new heresy arose.

The most vital doctrines of the Christian belief relate to the dual nature of Christ, the God-man. How they were to regard the man-Christ and how the God—that was the problem the early makers of doctrine had to solve. Christ incarnated as man was the same as Christ the God, and yet the man was not the divine being who had existed from eternity, one in substance with the supreme Father. To solve this mystery was impossible, but unless the Church had clear teaching upon the point all its dogmas would be of no effect. The teaching was that the Christ was both perfect God and perfect man; that the divinity in all its fulness was present, and at the same time humanity in all its fulness was contained in him, sin alone excepted.

The main point of interest for us is that underneath all this confusion there are concealed some great ideas, doctrines that, viewed apart from the meaningless discussions of crowds of bishops, often ignorant men of the people, are seen to be the great underlying truths of all the world-faiths. That this fact was recognized by some of the greater writers of the Church will be seen in the passages quoted, and if we bear in mind the evidence already given of the existence of a secret teaching, and of the mystical interpretation of the sacred writings, we may see some reason for disputes as to the meanings of terms and of dogmas.

With regard to the nature of the doctrines relating to Christ, we have a very surprising statement made by Origen which throws much light upon the ideas held by more advanced Christian thinkers.

"To the literal-minded (or carnal), we teach the Gospel in the historic (or literal) way, preaching Jesus Christ and Him crucified, but to the proficients, fired with the love of Divine wisdom we,

impart the Logos." (From the "Commentary on the Gospel of St. John," quoted by Dr. G. Wyld in *Theosophy and the Higher Life.*)

The doctrine of the Logos is evidently the inner teaching which lies beneath the story of "Jesus Christ and Him crucified."

The tale, which appeals to the higher emotions of the people, and leads them to reverence a great ideal, is fitted for their comprehension, but the reality which is beyond is fitted only for those who have set themselves on the right path, and make their religion not a mere creed, but a guide to their own inner growth.

The low place assigned to the story or tradition, so far as it formed part of the religious belief is, if possible, still more clearly shown in a passage from *Contra Celsum*, book i. chap. xiii.

"Moreover, that it is in agreement with the spirit of Christianity, of much more importance to give our assent to doctrines upon grounds of reason and wisdom than on that of faith merely and that it was only in certain circumstances that the latter course was desired by Christianity, in order not to leave men altogether without help, is shown by that genuine disciple of Jesus, Paul, when he says: 'For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' Now by these words it is clearly shown that it is by the wisdom of God that God ought to be known. But as this result did not follow, it pleased God a second time to save them that believe, not by 'folly' universally, but by such foolishness as depended on preaching. For the preaching of Jesus Christ as crucified is the 'foolishness' of preaching, as Paul also perceived, when he said, 'But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and wisdom of God.'"

The older Christian writers laid great stress on the doctrine of the Logos, the divine intermediate, and the universal spiritual intelligence, through whom the world was created. As Justin Martyr says in his first *Apology*:

"We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers, and those who lived reasonably were Christians,

even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them."

The distinction between the Father and the Son or Logos, was that the former was immovable, ever remaining the same and never manifest to man, while the Logos God was that God which could appear in various places. He it was who appeared in the Garden of Eden, and not the Father. In his *Dialogue with Trypho*, ch. lxi. and cxxvii., Justin still further expounds the nature of the Logos.

"God begat before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion he calls himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For he can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will; just as we see happening amongst ourselves; for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word [which remains] in us, when we give it out; and just as we see also happening in the case of a fire, which is not lessened when it has kindled [another], but remains the same. . . .

"You must not imagine that the unbegotten God Himself came down or went up from any place. For the ineffable Father and Lord of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but of indescribable might. . . . How, then, could he talk with any one, or be seen by any one, or appear on the smallest portion of the earth? . . . Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will; whom also it pleased Him to be born man by the Virgin; who also was fire when He conversed with Moses from the bush."

A more metaphysical dissertation on the nature of the Logos is to be found in Hippolytus, in his *Contra Hæreses*, ch. xxviii. and xxix., entitled "The Doctrine of Truth."

"[The] one God, the first and only [Deity], both Creator and Lord of all, had nothing coeval [with Himself], not infinite chaos, nor measureless water, nor solid earth, nor dense air, nor warm fire, nor refined spirit, nor the azure canopy of the stupendous firmament. But He was One, alone in Himself. . . . Therefore this solitary and supreme Deity, by an exercise of reflection, brought forth the Logos first, [that is,] not the word in the sense [of being articulated by] voice, but as a ratiocination of the universe, conceived and residing [in the divine mind], Him alone He produced from existing things; for the Father Himself constituted existence, and the being born from Him was the cause of all things that are produced. The Logos was in [the Father] Himself, bearing the will of His Progenitor, and not being unacquainted with the mind of the Father. For simultaneously with His procession from His Progenitor, inasmuch as He is this [Progenitor's] first-born, He has, as a voice in Himself, the ideas conceived in the Father. And so it was, that when the Father ordered the world to come into existence, the Logos one by one completed [each object of creation, thus] pleasing God."

The Christian doctrine as thus presented is a highly metaphysical and mystical teaching, and not a mere mass of superficial dogma to be swallowed without discrimination, as an inspired production that is too far beyond human speculation to be reasoned upon. It must not be supposed, however, that the passages quoted, or those to be found in any published writings, contain the doctrine of the Logos spoken of by Origen. It is clear from other passages in his works that he refers to specific teachings regarding the action of the Logos or spiritual power in the human being, and not to mere metaphysical speculation.

The Logos or Word is the Christ universal, regarded not as the Saviour, which is a later phase of his manifestation, but as the first emanation from the Father or supreme God. These are the two main conceptions of the Son, one, that of the Logos or creative power of God, the force which goes outward, so to speak, and builds the world, and the other, that of the same power in its returning phase, descending in order that it may draw the souls previously created to their real and lasting abode. We thus find in the Christian dogma the remnants of the archaic ideas of the emana-

tion of the universe from one great and eternal cause, acting not directly but through an intermediary, the Logos or creative Word. There is much confusion on this point in Christian literature, God the Father being taken as synonymous with the Creator in the sense of the direct maker of the world, but in the New Testament and in the early writings the more metaphysical conception is clearly shown. Take for example the beginning of the *Gospel of St. John*, in which in most poetic language the idea is set forth.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

An exposition of the nature of the Logos which has some interest is given by Tatian in his *Address to the Greeks*. Tatian, as mentioned in an earlier paper, became in later life tinged with Gnostic ideas, but his works are included in the writings of the Christian Fathers.

"God was in the beginning; but the beginning, we have been taught, is the power of the Logos. For the Lord of the universe, who is Himself the necessary ground of all being, inasmuch as no creature was yet in existence, was alone; but inasmuch as He was all power, Himself the necessary ground of things visible and invisible, with Him were all things; with Him, by Logos-power, the Logos Himself also, who was in Him, subsists. And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first begotten work of the Father. . . . For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has

not divested of the Logos-power Him who begat Him. . . . The Logos, begotten in the beginning, begat in turn our world, having first created for Himself the necessary matter."

Having given some of the ideas of the early Christians on the nature of Christ regarded as God or the Logos, it remains to discover their views on Jesus Christ the man, and his relation to the divine Power or Word. These have much more bearing on the ordinary Christian faith than the metaphysical and generally incomprehensible conceptions embodied in the passages quoted above. We shall find views that to some extent explain the common dogma of the Churches, and lessen its crudeness by introducing more spiritual meanings.

A. M. GLASS.

(To be concluded.)

FOLK-LORE.

FOLK-LORE is a general term embracing the customs, beliefs, habits and traditions of the people, in so far as they have not been civilized out of all originality. Consequently, the term has a very wide significance, and trenches on a great variety of subjects, and in the present paper I propose to glance at it in some of its relations to Theosophy, with which most folk-lorists are quite unacquainted.

Folk-tales and traditions are perhaps the most important branches of folk-lore to Theosophists. Though they are necessarily modified in accordance with the present state of the world, many of them are of immemorial antiquity, and are found with comparatively little variation in all parts of the world. Dating, as they do, from ages of the world when men may have possessed other powers than at present, and having been transmitted orally among the classes least affected by the materialism of the Kali Yug, they can hardly fail to contain symbolical references to lost knowledge, hints of much significance, and information relative to elementals, shells, and other entities not belonging to the physical earth-plane.

There are two modes of studying folk-tales. That usually adopted is to regard them from the outside, as an interesting account of the ideas of the people, and as throwing light on their habits, language, history, migrations, etc. Nothing is at present more keenly debated than how far tales resembling each other in different countries may have had an independent origin, and how far they may have been transmitted from one nation to another. The latter theory I believe to be true of many tales of wide distribution; but I must confess that it is a matter in which I feel but little interest.

But the other point of view, which I have already briefly indicated, is that from which Theosophists will be more inclined to regard folk-tales. They will treat them with respect and reverence, and will endeavour to search out their inner meanings. We want more

books written by sympathetic folk-lorists, like our friend Mr. W. B. Yeats. In his little book, *The Celtic Twilight*, he has faithfully and reverently recorded the stories which he has heard from the people in Ireland. Theosophists well know that ordinarily sceptical and even scientific men will often relate stories of strange things which have happened either to themselves or to near relatives and friends, which they cannot explain (and which they sometimes pretend not to believe in), provided they are certain that their hearers will take them seriously, and not treat them as fools or impostors. Such considerations doubtless operate much more strongly among primitive peoples, who sincerely believe in occult or astral phenomena. Thus, the ordinary literary folk-lorist or archæologist cannot always expect to meet with great results when questioning the people on such matters as an outsider, whereas a sympathetic Theosophist might reap in the same district a rich harvest of information which might be of great interest even to literary inquirers.

A West Indian gentleman, a graduate of London University, told me the following story. His father had once arranged to accompany a party from one West Indian island to another. But he had befriended an old negro Obi man, who did his utmost to persuade him not to go. At last, just as the boat was about to start, the old man sent a most pressing message to the gentleman that he must see him at once on a matter of the greatest importance. He went reluctantly, and the old man delayed him as long as he could on one pretext or another, and when he returned to the shore he found to his great annoyance that the boat had left without him. That boat was cast away, and everyone on board was drowned. Yet my friend protests, of course, that he does not believe in Obi witchcraft.

Witch-persecutions, involving the destruction of all supersensitive persons, and the materialism of modern scientific civilization, combined with the habit of living in new houses, which prevents astral influences from accumulating, have almost wholly blunted our perceptions of the elementals, and even of the grossest creatures of the astral planes. Therefore it is of all the more importance for us to obtain as much information as we can from those whose spiritual perceptions are less blunted than our own. Yet we must, of course, make every allowance for hallucinations, errors of obser-

vation or statement, and embellishments, even when we get an apparently authentic narrative at first hand, and we must beware of mistaking literary tales or allegories for folk-tales pure and simple. If a man believes in ghosts and fairies, it is only a materialist who would jump to the conclusion that he must needs believe all the ghost and fairy tales that he may happen to read or hear. We can easily imagine a materialist laughing at a friend and saying, "Why, what a fool So-and-so is! I told him a grand ghost-story only the other day, and would you believe it, he took it all in; but I made up every word of it out of my own head!" But where is the fun of it? If you believe that a fox-hunter can jump his horse over a hedge, why should you disbelieve your friend if he tells you that he has seen Mr. Brown or Mr. Jones do so; even though, in point of fact, these two men never did so, and perhaps could not. And if you believe in ghosts, why should you not believe a man who tells you apparently in good faith that he has seen one? Of course if you do not believe in the possibility of ghosts, that is another affair, and you would hardly believe your own eyes if you were to see one, and therefore could not be expected to believe the evidence of anybody else.

In studying the folk-tales of different countries, we may perhaps indicate some directions in which enquiries may be profitable. Thus we find haunted houses exhibiting precisely similar phenomena in England and Egypt; but in England they are supposed to be due to ghosts, and in Egypt to jinn. Here we have at once an illustration of the necessity for distinguishing between facts and deductions. The similarity of the phenomena in such widely separated countries goes far to prove the reality of the phenomena themselves; but it does not necessarily prove the existence of either ghosts or jinn, or even granting their existence, it does not follow that they have any connection with the disturbances. On the other hand, jinn are sometimes confounded with ghosts in Egypt; but we want more information before we can decide whether such phenomena as haunted houses are due to elementals, shells, or other agencies. The probability is that they are due to a variety of causes, and we cannot yet pretend to be perfectly acquainted with any of them.

The modern ignorance of all occultism has led to such philoso phical confusion in many minds that if an occurrence was publicly

witnessed which could not possibly be explained by so-called natural causes, numbers would believe that it must be the direct handiwork of either God or the devil, while if it was wrought by a human agent, or in obedience to his command, he would either be regarded as a prophet, if not as the incarnate Deity Himself, or else persecuted as a sorcerer.

I believe I do not exaggerate when I say that any man who was capable of exerting even very moderate occult powers in public, might almost lead whole nations at will, and impose almost any commands or beliefs upon them.

We are exposed to great dangers in Europe from our total ignorance of occult phenomena, which would render us helpless to control or understand them if they should ever reappear among us in a mischievous form. At present we are protected by the general ignorance of and disbelief in such subjects on one side, and by the lessened susceptibility of modern civilized Europeans to such influences on the other. This has been partly caused by the stamping out of the grosser forms of witchcraft, obsession, vampirism, etc., during the Middle Ages. But we cannot any longer safely permit ignorance and insusceptibility to do duty for knowledge and foresight. Much can be learned by studying folk-literature; not so much in the form of folk-tales, as in that of occult phenomena, related as actual occurrences. But, as I said before, we must be on our guard both against allegorizing and against using literary tales as evidence. An instance of the latter error may be found in Gubernatis' *Zoological Mythology*, a book in which what used to be called the Solar Theory is ridden to death, and in which everything is interpreted as referring to the sun and moon. Writing of the "White Cat," which is, I think, in its present form a modern literary story, though embodying various incidents really drawn from popular tales, Gubernatis speaks of "the White Cat-Moon!"

After denouncing mesmerism for many years, the doctors have at last been compelled to admit its reality, but in order to disguise its identity with their former bugbear they have fixed on a more recent term, properly applied only to one of its phases, and have called it hypnotism. It has hitherto received most attention in France, and the French doctors have been experimenting in a very foolish and reckless manner, in total ignorance of what they were

doing; and it is surprising that they have not yet killed any of their patients. Had they studied the records of psychical phenomena, or known anything of the constitution of man, they would hardly have ventured on so absurd and dangerous an experiment as attempting to concentrate the astral double in a glass of water and then drinking it, the effect of which was to throw the patient into a deep sleep for many hours. This actually reminds us of the story of the two demon brothers in the Râmâyana, one of whom used to transform himself into a sheep to be killed and eaten by their enemies, and when his brother called him he used to come to life again, and destroy the unfortunate victims who had eaten him.

The witchcraft of Abyssinia, as described by Mansfield Parkyns, much resembles the grossest forms of mediæval witchcraft, combined with lycanthropy, the hyæna in Abyssinia playing the part of the wolf in Europe. The Obi witchcraft of Western Africa and among the negroes of America and the West Indies is of a different stamp; it is less foul, and perhaps less dangerous, for though it deals with noxious drugs and other evil influences, and is sternly suppressed by law in the British West Indies, where laws against witchcraft are still necessary, it deals less with obsession, and may be used, as we have already seen, for harmless, or even for beneficial purposes. The Maghrabees or Moors have always been famous as magicians, and it is this phase of witchcraft (probably identical with Obi) and not that of Abyssinia, which is practised in Egypt and is described in the *Thousand and One Nights*. An exhaustive treatise on the witchcraft of different ages and nations is a book which has yet to be written,—for which, probably, we have not yet accumulated sufficient materials.

It is curious to note how different nations have the idea that their neighbours are greater magicians than themselves. The Lapps have always been famous as magicians, and the Finns, their next neighbours to the south, though laying claim to be great magicians too, continue to regard the Lapps as their equals, if not their superiors, in witchcraft. In the same way the Finns themselves are famous as magicians among the Esthonians, who live to the south of the Gulf of Finland. On the other hand, although some of the Finnish ballads represent the sun and moon to have once been stolen away and hidden by the witch-queen of Lapland, one ballad (which,

however, appears to be of later date than the others) represents them to have been stolen by German and Esthonian sorcerers.

Another subject on which we can probably obtain great light from popular tales is the nature, character, and distribution of the various classes of elementals which come most frequently into contact with mankind. I expect that different species will be found to inhabit countries inhabited by different races of men, though we can hardly expect them to correspond exactly. I think, too, that some of them at least are intermediate between animals and men, and that they are liable to be dispossessed and driven away, even if not destroyed, by the draining of marshes, the felling of forests, and the other changes in the face of nature which attend the progress of civilization, and tend to exterminate the wild beasts. Much, too, depends on the character of the country. The horrible monsters which infested the English fens a thousand years ago, in the days of Beowulf, and of the founding of Crowland Abbey, appear to have remained in the neighbourhood, according to local tradition, almost down to the present day. Not that all or any of these stories, ancient or modern, are to be accepted as true without examination and comparison, but they indicate the direction in which such investigations are likely to be instructive and profitable.

Again, the gnomes or Dvergar, as they used to be called, were well known to the Norsemen a thousand years ago, and are met with throughout the whole of northern Europe, whether Celtic, Teutonic, Scandinavian or Finnish, with very similar attributes, and under very similar conditions. They will probably be found to inhabit all the mining countries of the northern hemisphere at least; I am told that they are known in Asia Minor; and the Yakshas, the attendants of Kuvera, the Indian God of Wealth, are probably gnomes. They appear to come into contact with men more frequently than any of the other elementals, perhaps because their nature is more nearly allied to our own.

I have little doubt, too, that the same, or nearly the same, elementals, will be found to inhabit the Sahara, the Gobi, and the other great deserts of Asia and Africa. Among these are the elementals of the sandstorms. The account of one of these in the story of the Merchant in the *Thousand and One Nights* may be compared

with that of the Spirit of the Whirlwind in an Esthonian story.* Apollonius of Tyana is said to have encountered an Empusa in the desert on his way to India. I presume that this was the well-known Ghooleh of Arabian story; or as they would say in India, a Rakshasi. There seems to be but little difference between the Indian Rakshasas and the ghouls; but it would be a great mistake to apply the same term to creatures which might not, after all, be identical. For instance, it is much better to use the native names for ghouls and Rakshasas, than to translate them both indiscriminately by ogres. Again, we have two very distinct meanings in English for the word fairy. The first meaning applies to the small elves, of whom George Macdonald, in *Phantastes* says, perhaps truly, "Those whom you call fairies in your country, are mostly the young children of the flower-fairies." The other class of fairies are those who play the part of the Fates, or the Norns in the destinies of kingdoms and individuals, as in "Cinderella," "The Sleeping Beauty" and other tales, which in their English form, are literary rather than folk-tales, and derived from French sources, though very old forms of many of them are found in other languages. But when Jinn, Peris, Vilas, Rusalkis, and all sorts of other creatures are indiscriminately called fairies, as is often the case, what confusion of ideas must be the result! On the other hand, most European languages have a term which is the exact equivalent of our word mermaid, both in sense and meaning, and which may be thus literally translated without confusion or inconvenience.

One of the last, and not the least important points to which I wish to call attention, is that the folk-lore of no nation, so far as I am aware, lends countenance to the absurd modern notion that all intelligent beings, other than man, are necessarily "immortal" in a sense in which men are not. This notion may either have originated in the Christian idea that all such beings must be either angels or devils;† or it may be due to the difficulty of beings on one plane contending with, or injuring those on another by ordinary means.

Yet it is easy to understand why an apparition may vanish on a shot being fired, for the concussion of the air alone, without any-

* See my *Hero of Esthonia*," ii. 110.

† Compare the diabolical character often attributed to the Scotch fairies.

thing more occult, may well be sufficient to disturb the delicate conditions which enable an apparition to become visible at all. Iron, too, in various forms, is said to drive away elementals. I presume this is due to its magnetic properties; and thus the greater use of iron in modern houses, for fireplaces, beds, etc., may be another reason for the comparative rarity of occult phenomena in modern civilized Europe.

The assumption of the immortality of the elementals may be paralleled by another notion, equally modern, and equally unphilosophical and absurd; the idea that when a man dies, he finds himself at once in the presence of a personal God. I once heard it said of a suicide, "that he had rushed unbidden into the presence of his Maker;" much as if he had dodged the guards and intruded on the privacy of an earthly monarch. It is also a popular notion that a man becomes practically omniscient when he dies. This, however, is less absurd; for it has perhaps originated in the life-vision, which there is reason to believe always precedes death, commencing even before the link between the physical and the astral bodies is actually and irrevocably broken. It is such notions as those discussed in the present paragraph which will go down to posterity as the "folk-lore" of the present age.

I do not pretend to have exhausted the extensive subject of folk-lore in the present paper, but have merely touched on a few points in which it appears to me that the methods of Theosophy and folk-lore may be advantageously combined. Specialism is the great bane of our age; and we should try to counteract it by investigating every subject from as many distinct points of view as possible. Many of my remarks are tentative, and remain to be proved or disproved by further enquiry.

W. F. KIRBY.

THE DESIRE-BODY.

RECENT investigations have thrown some further light upon the nature of the desire-body in man, and although the results are still fragmentary and somewhat incomplete, they have been thought of sufficient interest to be briefly laid before the readers of LUCIFER. A great deal more experiment and observation will, however, be needed before a complete theory of the lower vehicles of man's consciousness can be formulated, and especially before the various lines of evolution which come together therein can be disentangled and assigned to their proper places in relation to that general system of evolution on the planetary chain to which the human race belongs.

The writer is merely a scribe who has been requested to put upon paper the results arrived at as clearly as can at present be done, and with these few words of introduction we may turn to the subject in hand.

In the recent articles upon "Dreams" and "Man and his Bodies" which have appeared in these pages, the statement is made that the physical body and the etheric double possess each a sort of consciousness of its own, apart from and independent of the Ego, which uses these bodies as vehicles for its manifestation on the physical plane. These statements will become more intelligible when it is added that this dim, blind, and exceedingly restricted consciousness is due to the fact that both the gross body and the etheric double are each "informed" by a portion or ray of elemental essence which *is* this consciousness. This specialization of monadic essence—as in all similar cases in the animal, vegetable, and mineral kingdoms—is only temporary, lasting as long as the organized life of the body in question endures, and being reabsorbed into the particular class of elemental essence from which it was specialized as soon as the body which it informs disintegrates.

This monadic essence, it must also be remembered, which is

specialized as the informing consciousness, say of the gross body of an animal, is quite different and distinct from that other type of monadic essence which is specialized as the consciousness of the animal as such. For the latter belongs to one or other of the segregated classes of the monadic essence which have reached the animal stage on the *upward* arc of their evolution; while the former, the essence which informs the gross body only, belongs to a quite different class of monadic essence which is evolving through the elemental kingdoms on the opposite or descending arc of evolution. This distinction will perhaps become clearer in the light of the following remark: the gross body of the animal is informed by one type of elemental essence, its etheric double by a second, and its astral body by a third, these three seeming to occupy adjacent positions in the downward series of stages; but there is only *one* class of animal monadic essence on the upward arc out of which is specialized that ray which constitutes the "soul" of the animal, which uses all these three vehicles (with their respective informing essences) as *its* vehicles during the life of the animal in question.

In the preceding paragraph I have anticipated a statement which is the foundation of what is to follow, by speaking of the "astral body" of an animal as being informed by a ray of elemental essence, just as are the gross and etheric bodies. This is in fact the case, and all that has been said of the latter applies equally to the astral body—whether of animal or man. And it is about the astral or desire-body of man thus informed that we have now to speak.

First, however, a remark or two must be made upon the meaning of the word "desire." Sometimes, both in ordinary and in Theosophical usage, we find it employed in a narrow, restricted sense, and then again in its widest and most extended signification. It is most convenient now to take it in the latter. Used thus it comprises every form and phase of reaching out towards, longing for, seeking after, or craving for anything, whether actually present or only dimly felt after. It thus includes at one end of the scale such selective attraction as we see in the mineral kingdom in the form of chemical affinity, and on the other the highest forms of spiritual aspiration, with all that lies between the two. Each stage, whether of upward or downward evolution, will display a different form of

this activity of "desire," and some day special terms will be needed to denote each. Thus the essence informing the gross body exhibits its own phases of desire in the form of hunger, thirst, desire for rest or activity and the like, some of which are induced therein by the condition of the tissues of the body, while others may arise spontaneously in the essence itself.

Now "desire" is much more active and varied in the astral body than in either the etheric or the physical, and this appears to be mainly due to the peculiar nature of the essence which informs it. This informing essence is extremely active, ceaselessly groping and reaching out in all directions, producing the ever-changing flashes of colour which are so characteristic of the kâmic aura, or aura of the astral body. This elemental essence, specialized in the astral body, seems to be inspired with the one dominant craving to *feel*, to get the sense of existence through *sensation*. Its chief characteristic is thus an unceasing reaching out after sensation in every form; preferably pleasurable, but rather the most painful than none at all. For, in some curiously blind and inchoate way, this essence gets a sense of life and existence when suffused with sensation; and this is what it is ceaselessly groping and reaching out after, in the strange, blind, dimly intelligent, instinctual way already mentioned.

This groping after sensation is the life of the essence which informs the astral body, and is the means by which its own evolution proceeds. Quite naturally, therefore, it is ever striving after its own ends, irrespective of all else, being totally indifferent to, and probably unconscious of, any results or consequences which may ensue either to the body on the one hand or the Ego on the other. And equally, of course, no such conceptions as those of right and wrong are in any way applicable to it. In seeking sensation it is only following out the law of its own nature; and the keener, the more vivid, the more intense the sensation it obtains, the more its evolution is furthered. Hence we must not in any way associate the idea of evil or good with the activity of this order of monadic essence in itself; though these activities acquire the aspects of good and evil when considered, as we shall do presently, in relation to the Ego and its evolution as affected by them. But considered apart from the Ego they have no

colouring of good or evil, and indeed it may be questioned whether what we know as pain and pleasure are distinguishable in its sensations apart from the presence of the Ego.

Now, as has just been remarked, the more keen and vivid the sensation, and the more there is of it, the more the evolution of this elemental essence is furthered. And this essence feels in a dim kind of way—though whether by inherent instinct or as the result of past experience is as yet undetermined—the essence feels that when it can bring *mind*, that is the power and life of Manas, into association with itself, its capacity of sensation is greatly enhanced, and it obtains keener, fuller, more vivid and intense sensations, as well as kinds and orders of sensation which, apart from Manas, would lie beyond its reach.

Hence, taking now the complete man, this elemental essence which informs the astral body is ever striving to draw the Manas into closer and closer association with itself, and to make the Manas work for its ends by leading it to believe that it (Manas) wants these sensations which the essence is reaching out after. Hence arises a conflict of interests. The line of evolution of Manas leads it away from those regions where those sensations are obtainable which this essence craves for, up into the higher regions of pure mânasic life; while the evolution of this essence, tending as it does downwards towards the mineral kingdom, leads in the exactly opposite direction. Thus the true interest of Manas is opposed—for the time being—to that of the elemental essence, and hence there arises in man that inner conflict which St. Paul described as the law of the flesh, which warreth against the law of the spirit.

Here we seem to have a solution of the difficult problem of the desire-nature in man. For that higher order of monadic essence which has completed its downward sweep through the mineral kingdom and has developed upwards through the vegetable and animal stages to the verge of individualization as man, finds itself using as a vehicle the astral body of a highly developed animal type informed by this sensation-seeking order of monadic essence on its *downward* course. And when complete individualization ensues and the mânasic consciousness develops, it is largely entangled in the meshes of this astral or desire body.

If the above be taken in connection with what has been said elsewhere in Theosophical literature about the desire-body and its purification, it will, I think, become more intelligible how the Ego, as it gradually gains control over the elemental essence which informs the desire-body, and learns through suffering that its own goal is not the same as that of this informing essence, gradually disentangles itself from the meshes of this kâmic sheath, until at last it trains this essence to energize only along the lines and in the ways which the Ego, now grown wise through accumulated experience, selects for its activity upon the astral plane.

One point more remains to be mentioned, and then these fragmentary notes may be closed for the present. After the death of the physical body it is known that the matter of the astral body, instead of being all mixed up together as is the case in life, arranges itself in a sort of stratified series of shells, with the matter of the lowest (and therefore coarsest and grossest) astral sub-plane on the outside, and that of the more refined and higher sub-planes in order as one passes inwards or upwards.

This rearrangement of the matter of the astral body is brought about by the action of the informing essence about which we have been speaking. This essence during its temporary specialization in a given astral body acquires a kind of quasi-individualization, analogous to what happens in the case of an artificial elemental. In this condition it exhibits a sort of instinct of self-preservation. And as, after the death of the physical body, the disintegrating forces of the astral plane begin to play upon the astral body, this specialized essence, feeling its separated existence in danger, seeks to maintain itself, as separate, by rearranging the matter in which it is specialized in such a manner as to resist disintegration as long as possible. This it does by putting the grossest matter outside, as it were, since the lower the order of matter the greater its resistance to disintegration.

And now in conclusion let me again remind the reader that the foregoing is not an infallible revelation, not even as yet a thoroughly worked-out theory; but merely a brief statement of the result of some recent investigations. Though there is strong reason for believing these to be accurate, yet further experiment and more critical comparison will be necessary before they can

be finally fitted into their proper place in the great scheme of verified and tested Theosophical knowledge.

For it must always be remembered that however accurate an observer's vision may be from his present standpoint, that standpoint itself is constantly changing as he gradually grows in knowledge; as we rise in the scale of evolution our horizon must inevitably widen, and though, if we have been careful in the building up of our structure, we shall not need to pull down any part of what we have erected, we shall certainly have to add to it in many directions, to learn to contemplate it from many new points of view, and to be ever ready to modify our deductions from it in the light of fuller information. And indeed this must always be so, for Theosophy is no dogmatic religion with narrow and inflexible creed, but the ever-progressive science of the divine.

BERTRAM KEIGHTLEY.

DEVACHAN.

(*Continued from Vol.* XVII., *page* 470.)

INHABITANTS.

IN our endeavour to describe the inhabitants of Devachan it will perhaps be well for us to divide them into the same three great classes chosen in the paper on the astral plane—the human, the non-human, and the artificial—though the subdivisions will naturally be less numerous in this case than in that, since the products of man's evil passions, which bulked so largely in Kâmaloka, can find no place here.

I. HUMAN.

Exactly as was the case when dealing with the lower world, it will be desirable to subdivide the human inhabitants of the devachanic plane into two classes—those who are still attached to a physical body, and those who are not—the living and the dead, as they are commonly but most erroneously called. Very little experience of these higher planes is needed to alter fundamentally the student's conception of the change which men call death; he realizes immediately on the opening of his consciousness even in the astral, and still more in the devachanic world, that the fulness of true life is something which can never be known down here, and that when we leave this physical earth we are passing *into* that true life, not out of it. We have not at present in the English language any convenient and at the same time accurate words to express these conditions; perhaps to call them respectively embodied and disembodied will be, on the whole, the least misleading of the various possible phrases. Let us therefore proceed to consider those inhabitants of Devachan who come under the head of

THE EMBODIED.

Those human beings who, while still attached to a physical body, are found moving in full consciousness and activity upon this plane

are invariably either initiates or Adepts, for until a pupil has been taught by his Master how to form the Mâyâvirûpa he will be unable to move with freedom upon even the rûpa levels of Devachan. To function consciously during physical life upon the arûpa levels denotes still greater advancement, for it means the unification of the Manas, so that the man down here is no longer a mere personality, more or less influenced by the individuality above, but is himself that individuality, trammelled and confined by a body, certainly, but nevertheless having within him the power and knowledge of a highly developed Ego. Very magnificent objects are these Adepts and initiates to the vision which has learnt to see them—splendid globes of light and colour, driving away all evil influence wherever they go, and shedding around them a feeling of restfulness and happiness of which even those who do not see them are often conscious. It is in this celestial world that much of their most important work is done—more especially upon its higher levels, where the individuality can be acted upon directly. It is from this plane that they shower the grandest spiritual influences upon the world of thought; from it also they impel great and beneficent movements of all kinds. Here much of the spiritual force poured out by the glorious self-sacrifice of the Nirmânakayas is distributed; here also direct teaching is given to those pupils who are sufficiently advanced to receive it in this way, since it can be imparted far more readily and completely than on the astral plane. In addition to all these activities they have a great field of work in connection with devachanees, but this will be more fitly explained under a later heading.

It is a pleasure to find that a class of inhabitants which obtruded itself painfully on our notice on the astral plane is entirely absent here. In a world whose characteristics are unselfishness and spirituality the black magician and his pupils can obviously find no place, since selfishness is of the essence of all the proceedings of the darker school. Not but that in many of them the intellect is very highly developed, and consequently the matter of the mind-body extremely active and sensitive along certain lines; but in every case those lines are connected with personal desire of some sort, and they can therefore find expression only through Kâma-Manas—that is, the part of the mind-body which has become almost inextricably entangled with Kâma. As a necessary consequence of this limita-

tion it follows that their activities are confined to the astral and physical planes, and thus is justified the grand old description of the heaven-world as the place "where the wicked cease from troubling, and the weary are at rest."

In thinking of the living inhabitants of Devachan, the question naturally suggests itself whether either ordinary people during sleep, or psychically developed persons in a trance condition, can ever penetrate to this plane. In both cases the answer must be that the occurrence is possible, though extremely rare. Purity of life and purpose would be an absolute pre-requisite, and even when the plane was reached there would be nothing that could be called real consciousness, but simply a capacity for receiving certain impressions. As exemplifying the possibility of entering the devachanic state during sleep, an incident may be mentioned which occurred in connection with the experiments made by the London Lodge on dream consciousness, an account of some of which was given in the December number of LUCIFER. It may be remembered by those who read that article that a thought-picture of a lovely tropical landscape was presented to the minds of various classes of sleepers, with a view of testing the extent to which it was afterwards recollected on awaking. One case, however, which as it did not illustrate the phenomena of dreams was not referred to in the article, was that of a person of pure mind and considerable though untrained psychic capacity; and the effect of the presentation of the thought-picture to her mind was of a somewhat startling character. So intense was the feeling of reverent joy, so lofty and so spiritual were the thoughts evoked by the contemplation of this glorious scene, that the consciousness of the sleeper passed entirely into the mind-body, or, to put the same idea into other words, rose on to the devachanic plane. It must not, however, be supposed from this that she became cognizant of her surroundings upon that plane, or of its real conditions; she was simply in the state of the ordinary devachanee after death, floating in the sea of light and colour indeed, but entirely absorbed in her own thought, and conscious of nothing beyond it—resting in ecstatic contemplation of the landscape and of all that it had suggested to her—yet contemplating it, be it understood, with the keener insight, the more perfect appreciation, and the enhanced vigour of thought peculiar to the devachanic plane,

and enjoying all the while the intensity of bliss which has so often been spoken of before. The sleeper remained in that condition for several hours, though apparently entirely unconscious of the passage of time, and at last awoke with a sense of deep peace and inward joy, for which, since she had brought back no recollection of what had happened, she was quite unable to account. There is no doubt, however, that such an experience as this, whether remembered in the physical body or not, would act as a distinct impulse to the spiritual evolution of the Ego concerned.

Though in the absence of a sufficient number of experiments one hesitates to speak too positively, it seems almost certain that such a result as this just described would be possible only in the case of a person having already some amount of psychic development; and the same condition is even more definitely necessary in order that a mesmerized subject should touch the devachanic plane in trance. So decidedly is this the case, that probably not one in a thousand among ordinary clairvoyants ever reaches it at all; but on the rare occasions when it is so attained the clairvoyant, as before remarked, must be not only of exceptional development, but of perfect purity of life and purpose: and even when all these unusual characteristics are present there still remains the difficulty which an untrained psychic always finds in translating a vision accurately from the higher plane to the lower. All these considerations, of course, only emphasize what has been so often insisted upon before—the necessity of the careful training of all psychics under a qualified instructor before it is possible to attach much weight to their reports of what they see.

The Disembodied.

Before considering in detail the condition of the disembodied entities on the various sub-planes of Devachan, we must have very clearly in our minds the broad distinction between the rûpa and arûpa levels, of which mention has already been made. On the former the man lives entirely in the world of his own thoughts, still fully identifying himself with his personality in the life which he has recently quitted; on the latter he is simply the reincarnating Ego, who (if he has developed sufficient consciousness on that level to know anything clearly at all) understands, at least to some extent,

the evolution upon which he is engaged, and the work that he has to do. And it should be remembered that every man passes through both these stages between death and birth, though the undeveloped majority have so little consciousness in either of them as yet that they might more truly be said to dream through them. Nevertheless, whether consciously or unconsciously, every human being must touch his own Ego on the arûpa level of Devachan before reincarnation can take place: and as his evolution proceeds this touch becomes more and more definite and real to him. Not only is he more conscious here as he progresses, but the period he passes in this world of reality becomes longer: for the fact is that his consciousness is slowly but steadily rising through the different planes of the system. Primitive man, for example, would have comparatively little consciousness on any plane but the physical during life and the lower astral after death, and indeed the same may be said of the quite undeveloped man even in our own day; a person a little more advanced would perhaps begin to have a short devachanic period (on the rûpa levels, of course), but would still spend by far the greater part of his time, between incarnations, on the astral plane. As he progressed the astral life would grow shorter and the devachanic life longer, until when he became an intellectual and spiritually-minded person, he would pass through Kâmaloka with hardly any delay at all, and would enjoy a long and happy sojourn on the higher of the rûpa levels. By this time, however, the consciousness in the true Ego on the arûpa levels would have been awakened to a very considerable extent, and thus his conscious life in Devachan would divide itself into two parts—the later and shorter portion being spent on the higher sub-planes in the causal body. The process previously described would then repeat itself, the life on the rûpa levels gradually shortening, while the higher life became steadily longer and fuller, till at last the time came when the consciousness was unified—when the higher and lower Manas were indissolubly united, and the man was no longer capable of wrapping himself up in his own cloud of thought, and mistaking that for the great heaven-world around him—when he realized the true possibilities of his life, and so for the first time truly began to live. But by the time that he attains these heights he will already be an initiate, and will have taken his future progress definitely into his own hands.

It has frequently been urged as an objection to the Theosophical teaching on the subject of the hereafter, that the life of the ordinary person in Devachan is nothing but a dream and an illusion—that when he imagines himself happy amidst his family and friends, or carrying out his plans with such fulness of joy and success, he is really only the victim of a cruel delusion: and this is sometimes unfavourably contrasted with what is called the solid objectivity of the heaven promised by Christianity. The reply to such an objection is twofold: first of all, that when we are studying the problems of the future life we are not concerned to know which of two hypotheses put before us would be the pleasanter (that being, after all, a matter of opinion), but rather which of them is the true one; and secondly, that when we enquire more fully into the facts of the case, we shall see that those who maintain the illusion theory are looking at the matter from quite a wrong point of view. As to the first point, the actual state of the facts is quite easily discoverable by those who have developed the power to pass consciously on to the devachanic plane during life; and when so investigated it is found to agree perfectly with the teaching given to us by the Masters of Wisdom through our great founder and teacher Madame Blavatsky. This, of course, disposes of the "solid objectivity" theory mentioned above. As to the second point, if the contention be that on the lower levels of Devachan truth in its fulness is not yet known to man, and that consequently illusion still exists there, we must frankly admit that that is so. But that is not what is usually meant by those who bring forward this objection; they are generally oppressed by a feeling that the devachanic life will be more illusory and useless than the physical—an idea which further consideration will, I think, show to be inaccurate.

Let it be clearly grasped first of all that such illusion as there is inheres in the personality, and that when that is for the time dissipated no illusion remains. (Of course I am using the word illusion in its ordinary everyday meaning—not in that metaphysical sense in which all is illusion until the absolute is attained.) It will be seen, as our account of the plane progresses, that this illusion differs very much on different levels, and that it steadily diminishes as the soul advances. Indeed, we may say that just as it is only the child down here who constantly "makes believe," so it is only

the child-soul who surrounds himself again and again with an illusory world created by his own thought. In point of fact, the Devachan of each person is exactly suited to him; as *he* becomes more real, *it* becomes more real also. And we ought in fairness to bear in mind, before inveighing against the unreality of Devachan, that we are, after all, at the present moment living a life which is still more unreal. Is it contended that on that plane we make our own surroundings, and that they have therefore no objective existence? But surely that argument cuts both ways; for even down here the world of which a person is sensible is never the *whole* of the outer world, but only so much of it as his senses, his intellect, his education, enable him to take in. It is obvious that during life the average person's conception of everything around him is really quite a wrong one—empty, imperfect, inaccurate in a dozen ways; for what does he know of the great forces—etheric, astral, devachanic—which lie behind everything he sees, and in fact form by far the most important part of it? What does he know, as a rule, even of the more recondite physical facts which surround him and meet him at every step he takes? The truth is that here, as in Devachan, he lives in a world which is very largely of his own creation. He does not realize it, of course, either there or here, but that is only because of his ignorance—because he knows no better. It may be thought that there is a difference in the case of our friends —that here we have them really with us, whereas in Devachan what we have is only an image of them which we ourselves make. This latter statement is true only of the lowest planes, and if the friend is an entirely undeveloped person; but, once more, is not the case exactly the same down here? Here also we see our friend only partly—we know only the part of him which is congenial to us, and the other sides of his character are practically non-existent for us. If we were for the first time, and with the direct and perfect vision of the devachanic plane, to see the *whole* of our friend, the probability is that he would be quite unrecognizable: certainly he would not be at all the dear one we had known.

Not only is it true, as above stated, that as a man becomes more real himself his Devachan becomes more real; but it is also a fact that, as the man evolves, the image of him in his friend's Devachan becomes more real, too. This was very well illustrated by a simple

case which recently came under the notice of our investigators. It was that of a mother who had died, perhaps twenty years ago, leaving behind her two boys, to whom she was deeply attached. Naturally they were the most prominent figures in her Devachan, and quite naturally, too, she thought of them as she had left them, as boys of fifteen or sixteen years of age. The love which she thus ceaselessly poured out upon these images in Devachan was really acting as a beneficent force showered down upon the grown-up men in this physical world, but it affected them to a very different extent—not that her love was stronger for one than the other, but because there was a great difference between the images themselves. Not a difference, be it understood, that the mother could see; to her both appeared equally with her and equally all that she could possibly desire: yet to the eyes of the investigators it was very evident that one of these images was a mere thought-form of the mother's, without anything that could be called a reality at the back of it, while the other was distinctly much more than a mere image, for it was instinct with living force. On tracing this very interesting phenomenon to its source, it was found that in the first case the son had grown up into an ordinary man of business—not specially evil in any way, but by no means spiritually-minded, while the second had become a man of high unselfish aspiration, and of considerable refinement and culture. His life had been such as to develope a much greater amount of consciousness in the Ego than his brother's, and consequently his higher self was able to energize the image of himself as a boy which his mother had formed in her Devachan—to put something of himself into it, as it were. A large number of similar instances were revealed by further research, and it was eventually clearly established that the more highly a man is developed along spiritual lines, the more truly is his image in his friend's Devachan informed by a ray from his higher Ego, even though the personality down here in incarnation might often be entirely ignorant of its action. Thus as the man rises his image becomes really himself, until in the case of an Adept that image is fully and consciously entered and used as a means of raising and instructing the pupil who has formed it. Of this more will be said later; but meantime it is abundantly evident that, as man evolves, the illusions which clung round his spiritual childhood drop away,

and he draws ever nearer and nearer to the reality which lies behind them.

In this manner, and in this manner only, is communication possible between those who still live on earth and those who have passed into this celestial realm. A man's higher self may be informing his image in a friend's Devachan, and yet the living man here on earth may know nothing of it, and therefore remain quite unable to communicate with his departed friend; but if the living man has evolved his consciousness to the point of unification, and can therefore use the powers of the ego while still in the physical body, he can enter at will and in full consciousness into that image of his, and can speak once more face to face with his friend, as of yore: so that in such a case the "devachanic dream" is no longer an illusion, but a living reality.

Is it said that on the devachanic plane a man takes his thoughts for real things? He is quite right; they *are* real things, and on this, the thought-plane, nothing but thought *can* be real. There we recognize that great fact—here we do not; on which plane, then, is the delusion greater? Those thoughts of the devachanee are indeed realities, and are capable of producing the most striking results upon living men—results which can never be otherwise than beneficial, because upon that high plane there can be none but loving thought.

Another point worth bearing in mind is that this system upon which nature has arranged the life after death is the only imaginable one which could fulfil its object of making every one happy to the fullest extent of his capacity for happiness. If the joy of heaven were of one particular type only, as it is according to the orthodox Christian theory, there must always be some who would weary of it, some who would be incapable of participating in it, either from want of taste in that particular direction, or from lack of the necessary education—to say nothing of that other obvious fact, that if this condition of affairs were eternal the grossest injustice must be perpetrated by giving practically the same reward to all who enter, no matter what their respective deserts might be. Again, what other arrangement with regard to relatives and friends could possibly be equally satisfactory? If the departed were able to follow the fluctuating fortunes of their friends on earth, happiness

would be impossible for them; if, without knowing what was happening to them, they had to wait until the death of those friends before meeting them, there would be a painful period of suspense, often extending over many years, while the friend would often arrive so much changed as to be no longer sympathetic. On the system so wisely provided for us by nature every one of these difficulties is avoided; a man decides for himself both the length and the character of his Devachan by the causes which he himself generates during his earth-life; therefore he cannot but have exactly the amount which he has deserved, and exactly that quality of joy which is best suited to his idiosyncrasies. Those whom he loves most he has ever with him, and always at their noblest and best; while no shadow of discord or change can ever come between them, since he receives from them all the time exactly what he wishes. In point of fact, as we might have expected, the arrangement really made by nature is infinitely superior to anything which the imagination of man has been able to offer us in its place.

C. W. LEADBEATER.

(To be continued.)

MADAME DE GUYON AND THE QUIETISTS.

DR. WELLS contributes to the January issue of LUCIFER a most interesting criticism of Madame de Guyon and her school of Quietism, founded on an article by myself, on the same subject, in the November and December issues.

That the criticism is an extremely interesting one we shall all readily admit, whether we agree with or differ from Dr. Wells in the view he takes. More especially is it of interest when we consider that the views so ably set forth by him are precisely those most vigorously urged by the orthodox opponents of Madame de Guyon during her life, and that his arguments are identical with theirs.

Dr. Wells gives us great assistance towards the proper comprehension of the views of those who opposed the movement, and allows us a glimpse of it through orthodox spectacles.

Dr. Wells assumes that all occultists will be at one with him in condemning that which he describes as "Semi-Quietism," the movement associated with the names of Madame de Guyon and of Fénélon—and, indeed, if the views they sought to promulgate are correctly estimated by him and the result of their practices accurately described, not only would Dr. Wells have, I trust, every occultist at his back, but every healthy-minded, commonplace individual into the bargain, for surely the insight of an occultist is not necessary in order to apprehend the undesirability of practices which lead to such a goal.

The whole crux of the position lies in the question whether Dr Wells is correct in his diagnosis, and therefore we turn to his article to see what evidence he offers to support his view. What we find is a quotation of opinions ascribed to Molinos which were condemned by Innocent XI., but I venture to think this can hardly be accorded much weight as evidence against Madame de Guyon. We are told that Madame de Guyon's Quietism was not Quietism at all, but "Semi-Quietism." This name may serve as well as another to

mark one phase of the whole Quietist movement, but the name does not seem a matter of very great moment. Then we have a picture of St. Theresa in Samâdhi contrasted with one of a mediumistic, and I conclude, obsessed, Quietist. Madame de Guyon is then declared to have been a "woman and no saint," and is mildly reproved for being so obstinate and wrong-headed as to adhere to her views even after the evil of her ways had been so kindly and considerately explained to her by the gentle representations of the Church; and finally Madame de Guyon's life is thus in a few words summed up for us: "What, after all, is it to us of this later world, that two hundred years ago Madame de Guyon fluttered about the fashionable world of Paris and made a party for herself amongst the devout Court ladies?" That these words convey a ludicrously untrue picture of Madame de Guyon's life and career will be patent to anyone who has followed it. She was a woman whose life had been one of almost unceasing storm, who had passed her days in being driven from pillar to post, who had been a mark for every kind of persecution, and who, during this storm-tossed career, only enjoyed for a short space anything approaching peace as regards her outward circumstances—a brief interval of sunshine to be rapidly followed by renewed strife and stress; and to speak of the "fluttering about the fashionable world of Paris" as characteristic of such a career is nothing short of grotesque.

What we are chiefly concerned with, however, is the question whether the inward life, on the lines advocated by those described by Dr. Wells as Semi-Quietists, leads to mediumship. Does the indifference which is sought and which is described as the "holy indifference" mean, as Dr. Wells suggests, indifference to everything, even to the distinction between good and evil?

Is there no other possible interpretation of this "killing out of the will"?

If there is another possible reading, then what we wish to learn is which meaning Madame de Guyon and Fénélon attached to these terms when they made use of them. For answer we must turn to their writings, and in them we find it repeatedly stated, and the greatest possible stress laid on the fact, that the right interpretation of this indifference is indifference to anything out of God's will. This is nothing else than the cessation of desire, so often spoken of

in literature dealing with the Path of Occultism, which seems in reality to consist in the attainment of such a condition of balance that no outward attraction or repulsion can move the individual from the right course, the course decided in Christian mystic phraseology as being in accordance with "God's will."

Next, as to the killing out of the will, on which both Bossuet and Dr. Wells lay much stress. It seems clearly enough shown by the writings of Madame de Guyon and Fénélon that what they referred to was what we should perhaps now describe as the destruction of the lower personal will, or rather the unifying of the will, the making of the lower to act in harmony and unison with the higher—this higher will being called by them God's will, in contra-distinction to the lower or man's will.

Now success in this control of the lower personality, it is evident, must depend on the exercise of concentrated effort and inflexible determination to achieve success. If such training can be said to be training calculated to develope mediumship, then it seems clear that the term medium is being used in a sense precisely opposite to that in which it is usually employed.

Whether the above correctly represents, as I conceive it to do, the ideas of Madame de Guyon on these points, can only be decided by each individual after a study of her writings; as giving support to this view, instead of making any fresh quotations, I would merely refer to the quotations cited in the original article dealing especially with the points raised by Dr. Wells.

OTWAY CUFFE.

THEOSOPHICAL ACTIVITIES.

American Section.

A new branch of activity has been started in Chicago in the form of an "extension centre." A circular has been issued to the members asking for their assistance and for suggestions as to fresh work. The correspondence committee consists of the following members: Mrs. Darling, Dr. Mary Weekes Burnett, Mrs. Tisdale, Mrs. Brainard and Mrs. Trumbull. Mr. Fullerton acts as councillor.

The Lodges carry on their usual activities, lectures being regularly delivered, but little detailed information has been received.

Australasian Section.

It is finally settled that the Second Convention is to be held in Melbourne at Easter, and the decision is regarded with general favour. It is felt that the claims of Melbourne were undeniably the first to be considered, and the other Branches have been content to wait. The idea of holding the convention at each of the larger centres of Theosophic activity in rotation is welcomed by all. Where distances are so great, it is only fair that each Branch should have its chance of receiving the other delegates.

In regard to the business to be transacted, the chief item on the *agenda* paper will be the consideration of the Report of the Committee for the Revision of the Constitution.

It is rumoured that the General Secretary will apply at Convention for six months' leave of absence in order to attend to business at home; but the date of his departure is not settled. It is possible that he may return by way of San Francisco and New York, so as to make acquaintance with the American members.

The Countess Wachtmeister is now in Tasmania. Mr. H. A. Wilson is accompanying her, and is most efficient in assisting her in the work she is carrying on.

The following report comes from Auckland, New Zealand:

At the present time Miss Edger is paying a visit to the branches and isolated members in the southern portion of the colony. So far

her trip has been successful, and, upon the whole, her visit is likely to be of use.

Since last mail the following public efforts have been made: on Sunday evening, Jan. 5th, Mrs. Draffin lectured upon "Revolution of Orthodoxy, or Peace on earth and Goodwill to all men." On Jan. 17th, at the open Lodge meeting, C. W. Sanders read a paper upon "Thought, Thought-forms and Karma." On Sunday evening, Jan. 19th, Mrs. Draffin lectured upon "Brotherhood and the Service of Man."

INDIAN SECTION.

The chief Indian activities to be chronicled are the lectures and other work of Mrs. Besant, most of her work, however, consisting of correspondence and the preparation of articles for publication. A lecture against vivisection was delivered for the Calcutta Anti-Vivisection Society. The other lectures in Calcutta were on "The Way to Liberation," and "Education as a Factor in National Life," Mrs. Besant afterwards leaving for Benares, to take up the usual round of receptions and correspondence.

EUROPEAN SECTION.

Mr. Mead's lectures on "The Lives and Teachings of the Later Platonists" at the Pioneer Club have proved very successful, the audiences attending those already delivered having displayed much interest in the subject.

The complete syllabus is as follows:

Feb. 14th, "Alexandria and her Schools." Feb. 21st, "Plotinus, the Saint; Porphyry, the Philosopher; Ecstasis." Feb. 28th, "Jamblichus; On the Mysteries; Theurgy." March 6th, "Julian, the Emperor-Philosopher; and his Teachers." March 13th, "Sosipatra, the Seeress: Hypatia, the Orator: and the Women Disciples." March 20th, "Proclus, the World-Priest; the Conclusion of the Whole Matter."

In February Mr. Leadbeater visited the groups in the south-west of England, holding private meeting and giving lectures at Bristol, Plymouth, Tavistock, and Exeter.

An excellent report comes from Holland, which has always been one of the most active of Continental countries. A new centre has been formed in Haarlem by Mynheer van Manen. Twenty-three persons were present at the opening meeting, and a lecture was delivered by Mynheer W. B. Fricke. A syllabus has been arranged for fortnightly meetings.

The meetings at the Dutch Lodge have been proceeding with the usual success, lectures being delivered every week.

CORRESPONDENCE.

Apologia Fidei Christianorum.

Will you kindly allow me to make a protest, which I know expresses the feelings not only of the writer, but of others also who are attracted by the interest of Theosophical studies?

Those of us who are Christians by conviction object to have our creed credited with all the stupid and irrational accretions with which uneducated Protestantism has saddled it, and also with what we consider the unfounded assertions with which the Roman Church has sought to make an outwork for its citadel. It seems, for instance, absurd to us that enlightened and educated Christians should be held to believe in a New Jerusalem of literal gold and jewels, in a heaven of golden harps and a hell of flaming coals, and quite as absurd as this, that we should be credited with a system which makes either doing rightly or believing rightly a mere bargain for securing eternal happiness for ourselves.

It is sufficient to disprove such a view as the last I have mentioned, to point to the teaching of the old Church collects. Take for example a fifth-century collect, slightly altered in our prayer book. "Give to us the increase of faith, hope and charity, and that we may obtain what thou dost promise, make us to love that which thou dost command." "Obtain" is in the original "may be worthy to attain"; the thing promised is not eternal happiness, but faith, hope and charity, which are to be attained by learning to love duty. Surely those who would read the notion of a bargain into such a passage as this are not altogether unprejudiced.

Yet such are the sort of ideas which a good many of the writers of Lucifer have ever since its starting associated with what we consider the noble name of Christianity.

Perhaps it may lead to enlightenment in non-Christian minds if I try to answer the question as to what, as a Christian and a student of Theosophy, I consider Christianity to mean.

I hold Christ, the one and only Master of Christians, to have founded a society of initiates, in which the conditions of initiation were entirely moral, and founded upon the right direction of the affections. Baptism was the appointed ceremony for admission into this society; confirmation (in its original form) conferred the use of occult powers; ordination carried on the succession of its heads; the Lord's Supper provided the members with a ceremony of personal union with their

Master, and dead and living worked together under him at the same great work. The object of the society was the gradual reclamation of the outside world, and within it there were special spiritual privileges not to be found outside it, intended to enable its members to keep their spiritual flame burning at a temperature capable of carrying on their appointed work outside. This did not imply that the outside world was to go to hell: on the contrary, Christ taught that the outside world —the ἔθνη—were to be judged by their success or failure in the performance of the ordinary duties of humanity.

One thing holds a very different place in the Christian scheme from what it does in the Theosophical scheme, and that is prayer. It is impossible not to believe that Christ prayed a great deal, and that he taught his followers to pray. In one case of obsession he said that prayer was the only method of dealing with it. I conclude that Theosophists would look on prayer simply as a method of directing thought-power to the object desired, but it seems to me that Christ's use of it added to this a special training of the affections —an affectionate dependence upon "the Father," who was to him certainly not the First Principle without attributes or predicates which metaphysics present to us—and an equally affectionate care and tenderness for our fellow-creatures, in whom he taught us to see his ideal latent. I would suggest to non-Christians that those who have not tried what Christian prayer is in their own persons cannot possibly judge of its power on the spiritual plane, any more than, as they say, those who do not know how to use "mantrams" can judge of their power on the astral plane.

The relation of Christ to the members of his society is less a question for outsiders than for insiders, and I will therefore only remark that St. Augustine, St. Anselm, and the theologians of the schools and the Reformation seem between them to have produced a body of opinion on the subject usually known as the atonement, which reflects more credit on the industry of the human intellect than on its spiritual insight, and that those who wish to study this point had better go back to the original documents and study it from them. But that there is a truth underlying the theological statement no Christian who has developed his spiritual life on Christian lines can possibly doubt.

In conclusion, I should like to add that to me the special value of Theosophy is that it throws, as it were, side-lights upon the great edifice, not of popular Christianity, but of what seems to thoughtful and enlightened Christian people to have been the Christianity of

Christ. One or two Theosophists, notably Mrs. Besant, seem to realize that Christ is to Christians an actual and living Master, and I am sure we are endlessly grateful for any fresh light which she brings to us on the "how" of our religion, though the "why" can only be spiritually attainable to the insight of the individual. But we wish that other Theosophists would respect our Christian susceptibilities as she does.

A CHRISTIAN STUDENT OF THEOSOPHY.

[We were somewhat at a loss to understand what had called out the above protest from our correspondent. Further correspondence, however, has elicited the fact that the paper entitled "Letters to a Catholic Priest" is the offending document.

LUCIFER is entirely impartial in the matter, being neither Christian nor anti-Christian in his proclivities: at the same time our correspondent should be informed that the writer of the paper referred to has spent a long life as a student of theology in both the Protestant and Catholic schools, and is intimately acquainted with the religious life.

It certainly is absurd to imagine that the "enlightened and educated" members of the Christian religion should believe in a "New Jerusalem of literal gold and jewels," or in that long list of crude dogmas which have been stigmatized by the enlightened members of the Christian faith as the Calvinistic and other "heresies."

And pleased as we should be to accept the statement of our correspondent as an authoritative definition of "Christianity," we cannot but believe that the vast majority even of the "enlightened and educated" members of the Church would reject such a definition. If it were otherwise, there would be no need of Theosophy; but as it is, the laying down of such definitions is simply the *ne plus ultra* of individualism, where every member of the community arrogates to himself the right of definition of a common faith, a position which destroys the entire idea of an authoritative Church.

The question of prayer is one on which Theosophical students have very various opinions; there is a vast difference between "prayer" itself and an analysis of the various "forms" of prayer; and, of course, it goes without saying that the contrast of prayer and mantra and the spiritual and astral plane is a *petitio principii* of the most mixed kind.

We have, not, however, any intention of entering on a discussion with a correspondent whose paragraphs lend themselves so easily to controversial treatment.—ED.]

REVIEWS.

PORPHYRY TO MARCELLA.

Translated by Alice Zimmern. [London: Redway. 1896. Price 3*s.* 6*d.*]

THIS is one of the most pleasing books that fortune has lately brought into our hands. Tastefully and artistically printed and bound, sympathetically and daintily translated, it is a treatise that every theosophical student should hasten to place on his shelves. If we wish to learn the ethical principles of that great theology and theosophy which was handed on by Orpheus, Pythagoras and Plato to that brilliant school of thinkers which surrounded the declining years of Rome with unfading lustre—if we would understand what true philosophy can produce at its best, then we should turn to the pages of Porphyry, who above all others was attracted to that school by the ethical side of its teachings. At the age of seventy (302 A.D.), Porphyry married a lady called Marcella; she was already a widow with seven children, and the alliance was essentially "platonic." Porphyry married Marcella to educate her and train up her children in that theosophy which he loved better than life. It was to comfort her and console her during his absence on a long journey, that he penned this famous "Letter." One solitary and imperfect MS. of Porphyry's wise words had survived the oblivion of the centuries, and was discovered in the Ambrosian Library at Milan in 1816; and though several texts have been published, until the present excellent translation of Miss Zimmern no version has ever been given to the English-reading world. In fact, of versions, there seems to be only an Italian translation in existence. Why so charming and high-minded a treatise should have been left all these years in such obscurity is hard to imagine; but Porphyry has never been a favourite because of his fifteen books *Contra Christianos*, which Constantine had publicly destroyed. Being himself a Tyrian (the name Porphyry or Basileus being Malchus or Malec in the Cyro-phœnician tongue) and perfectly conversant with Hebrew, his criticisms were exceedingly severe, and among other things he demonstrated the unauthentic nature of the Book of Daniel, a conclusion at which the Higher Criticism of modern times has unanimously arrived.

The translation is prefaced by a few paragraphs from the pen of Dr. Garnett, of the British Museum; in the main sympathetic, Dr. Garnett is wide of the mark in his criticism on the ethics both of the Platonists and Christians, when writing: "To Porphyry and his contemporaries, the moral constitution was mainly the concern of the individual. Science, by asserting its physical origin and physical transmission, makes it a concern of the race. Hence a conception of duty to posterity, surpassing in grandeur and cogency any incentive to right action which either Porphyry or his opponents could conceive." Here is a dual error. Those who taught that the effort should be "that all the world might be saved," and those who believed in reincarnation, had an interest in the race which no materialistic belief in the physical origin and transmission of the individual, and of the annihilation of consciousness with the individual body, can possibly arouse. The puzzle has always been why the confirmed materialist and annihilationist is generally so far in advance of his creed.

Miss Zimmern's Introduction is most readable and instructive, giving an admirable outline of the main features of the teachings of Plotinus and Porphyry; but further notice of detail would be too long for this review, which may fitly be concluded by quoting a few sentences from the text to give the intending reader a foretaste of the treat in store for him.

"What was it then that we learnt from those men who possess the clearest knowledge to be found among mortals? Was it not this—that I am in reality not this person who can be touched or perceived by any of the senses, but that which is farthest removed from the body, the colourless and formless essence which can by no means be touched by the hands, but is grasped by the mind alone. . . .

"Education does not consist in the absorption of a large amount of knowledge, but in casting off the affections of the soul. Now the passions are the beginning of diseases. And vice is the disease of the soul. . . .

"Is it not then absurd, though thou art persuaded that thou hast in thee the saving and the saved, the losing and the lost, wealth and poverty, father and husband, and a guide to all true good, to pant after the mere shadow of a leader, as though thou hadst not within thyself a true leader, and all riches within thine own power? . . .

"Reason tells us that the divine is present everywhere and in all men, but that only the mind of the wise man is sanctified as its temple, and God is best honoured by him who knows Him best. And this must naturally be the wise man alone, who in wisdom must honour the

Divine, and in wisdom adorn for it a temple in his thought, honouring it with a living statue, the mind moulded in His image. . . .

"For purity is God's beauty, and His light is the life-giving flame of truth. . . In a pure body where soul and mind are loved by God, words should conform with deeds; since it is better for thee to cast a stone at random than a word, and be defeated speaking the truth rather than conquer through deceit. . . .

"Thou wilt best honour God by making the mind like unto Him, and this thou canst do by virtue alone. For only virtue can draw the soul upward to that which is akin to it. Next to God there is nothing great but virtue, yet God is greater than virtue."

And this disposes entirely of Kingsley's misrepresentations of Platonic ethics, with which his lectures, *Alexandria and her Schools*, and his novel, *Hypatia*, are filled; it is true that Charles Kingsley has done much to bring the existence of our philosophers before the notice of the general public, but as he said of the professors of the Museum, so we may say of him, he knew "about" many things connected with the later Platonists, but he did not know their teachings.

"The man who practises wisdom practises the knowledge of God; and he shows his piety not by continued prayers and sacrifices but by his actions. . . .

"Not he who disregards the images of the gods is impious, but he who holds the opinions of the multitude concerning God. . . .

"Anger is foreign to the gods, for anger is involuntary, and there is nothing involuntary in God. . . Neither can tears or supplications turn God from His purpose. . . . .

"There are four first principles that must be upheld concerning God—faith, truth, love, hope. We must have faith that our salvation is in turning to God. And having faith we must strive with all our might to know the truth about God. And when we know this, we must love Him we do know. And when we love Him we must nourish our souls on good hopes for our life."

And so far about one of the most admirable letters ever penned.

G. R. S. M.

The Theosophy of the Upanishads.

[Theosophical Publishing Society, London, 1896. Price 3*s*.]

The author in this book has attempted to give an account of the impressions that the study of the Upanishads has produced on his mind rather than a mere description of the doctrines propounded therein.

He begins with an introduction showing that the needs of the

present time are "rather for the understanding than for the will; for wisdom than for righteousness; for a theosophy than for a religion." "And nowhere," he maintains, "it is certain, shall we find these needs better supplied, or nearly as well supplied, as in the theosophy of the great Indian Upanishads." And this is so for three chief reasons: "by the happy union of the highest poetic suggestiveness and beauty, they give a clear and vivid stimulus to mind and will"; they "consist rather of a series of vivid intuitions of life than of a system of thought woven into philosophic completeness and continuity"; the admirable expression for the divine underlying power, "the supreme Self, the real Self of all beings"—"an expression of the greatest power in life that draws our heart to it as no other could." It is distinguished from all other expressions, such as the Christian "Father in heaven," which, however beautiful, yet involves an idea of remoteness.

In the nine chapters forming the body of the work the author discourses on the following:—How our sorrows, miseries and unsatisfied desires gradually lead us on to seek after the truth; how we gradually recognise the higher Self underlying the "habitual self" of our daily life or our selfish personality; how this higher Self ultimately proves to be the Supreme Self of all; the three states of consciousness corresponding respectively to the three great divisions of the conscious world, the animal kingdom, or the world of the presentative consciousness, the human or the world of the representative consciousness, and the higher sphere of bliss; death and rebirth; the way of liberation, which consists in the renunciation of all desires, and in the complete subjugation of the personal and lower self; the eternal, and how it gradually reveals itself, first through time and space, then in its transcendental aspect; the harm done by crystallized forms and ceremonies and the continual protest of the Upanishads against them; conduct—how the Upanishads teach the same doctrine of love towards others as does true Christianity, but the former appealing to the understanding and the latter to the feeling.

All these points, which the anthor has treated of in an admirable manner, have been illustrated by quotations from the Upanishads.

On the whole the work is a valuable addition to theosophical literature. It has been written by one who has studied the subject with great sympathy and who speaks with earnestness—so much so, indeed, that, carried away by emotion he has put forward certain ideas which would not otherwise be defensible.

J. C. C.

The Ashtâdhyâyî of Pânini; Books II. & III.

Translated into English by Shrîsha Chandra Vasu, B.A. [Satyagñâna Chatterji, the Pânini Office, Allahabad, India. 1894.]

This is the continuation of the translation of Pânini's great Grammar, which Shrîsh Babu has published for the first time in English dress. It is of course needless to speak of the merits of this wonderful Grammar itself; but we are pleased to find that the translation is clear and easy, and the extracts from the Kâshikâ are not only very numerous but also valuable. The large number of references to the preceding Sûtras for the formation of "padas" will save much time and trouble, and obviate a difficulty which discourages many from the study of Pânini. Indeed, the English translation of the Grammar could rightly be called "Pânini Made Easy."

In spite of all these advantages, however, it lacks one of the great merits of the original, and, I am afraid, all such attempts at simplification will be equally deficient. The study of Pânini gives not only a thorough insight into the Sanskrit language, but also, in addition to the "metaphysics" of grammar, it contributes greatly to the development of the subtle intellect and powerful memory of the educated Brâhmans. At every step the original brings the reason and the memory into play, while the translation, being honeycombed with aids and comments, fails to serve this purpose. It can, however, be recommended as of great importance, not only to all who wish to have a general knowledge of Pânini, but also to the few who desire to master the great Grammar thoroughly and enjoy all its benefits, it will prove of value as an introduction and preliminary to the original. The work is to be complete in eight Books, of which three have already appeared. Subscription in advance for the complete work £2. Price per Book during publication 6*s*. Price for the complete work after publication £3.

J. C. C.

Euphrates, or the Waters of the East.

With a Commentary by S. S. D. D. Being Vol. VII. of the *Collectanea Hermetica*, edited by W. Wynn Westcott, M.B. [Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C.; 1896. Price 3*s*.]

This is a reprint of a curious old alchemical publication by Eugenius Philalethes (Thomas Vaughan). The author, however, in his introduction disclaims any connection with common alchemy or the "torture of Metals," his object being of a spiritual nature.

The commentator supplies at the end of each paragraph explanatory notes and an epitome of the matter contained in the text. The endeavour to extract some real information out of alchemical books is a very laudable one, and it is to be hoped that at some time in the future it may be crowned with visible success. The present notes are careful and judicious, and at times throw light on obscurities in the text, but one is tempted to wonder why there should be mystery about so much that is obvious—when true.

The science is emphatically mediæval, and requires an extensive use of symbolism to make it fit in with any class of observed facts. For example, vegetables are said to feed, not on water, but on the "seminal viscosity that is hid in the water." This "seminal viscosity" breaks out at times through the bark and congeals to a gum, but in the normal course proceeds to form fruits and so on. "This happens to it by cold, and above ground, but in the bowels of the earth it is congealed by a sulphureous heat into metals, and if the place of its congelation be pure, then into a bright metal, for this sperm is impregnated with light, and is full of the star fire, from whence all metals have their lustre." All of which is doubtless very mystical.

Regarded from the point of view of the commentator—that the book relates to the "philosophy of nature" and the spiritual development of man—many readers may find the quaint expressions agreeable, and capable of conveying fresh ideas or old ideas in fresh forms, and this is no doubt the desire of the editor in reprinting the work.

A. M. G.

The Mystical Hymns of Orpheus.

Translated by Thomas Taylor. [New Edition: Theosophical Publishing Society. 1896. Price 5*s*. 6*d*. net.]

Readers of Lucifer who have studied the articles on "Orpheus" now running in our pages will need no further recommendation of Taylor's excellent work. It is a facsimile reprint of the 1824 edition—the second—the first having appeared as early as 1787. The work of Taylor is of value, not so much for his versified translation of the Hymns, as for his introduction, voluminous notes and appendices, in which is incorporated a translation of the major part of Proclus' Commentary on the *Cratylus* of Plato, an indispensable work for all students of Orphic theosophy. The style and get up of the work is identical with the reprint of *Jamblichus on the Mysteries*, and the price is less than half that of second-hand copies. It is indeed encouraging to lovers of the genuine Platonic philosophy to find that the interest in

Taylor's work is steadily increasing; may it continue, and above all things may he have worthy successors to his labours who will finally achieve the task he so valiantly struggled to perform, during fifty long years of single-handed effort.

G. R. S. M.

The Imitation of Shankara.

By Professor Manilal N. Dvivedi. [Bombay, Nadiad; London, Redway. 1895. Price 5*s.*]

Professor Dvivedi's last contribution to theosophic literature is a collection of six hundred and fifty-eight texts bearing on the Advaita philosophy. The texts are arranged in a certain sequence, and are all re-translated or translated for the first time into English; they are selected from the Upaniṣhads, Manu, Mahâbhârata, Purâṇas, Pañchadashi, Shaṅkarâchârya's treatises, Yogavâsiṣhṭha, etc. Not only is the translation given but also the Sanskrit text, in devanâgarî character; but no reference is added beyond the general title of the work from which the text is selected. This is a grave fault. Who, for instance, will fag through the 200,000 shlokas of the Mahâbhârata to verify a text? Not even the Parvan is mentioned, much less the verse.

Then, again, why call the book *The Imitation of Shankara?* Why cannot dear old Thomas à Kempis be left his title in peace? Imitation is said to be the sincerest form of flattery; but is there not something incongruous in the present application? Shaṅkara, no doubt, was a saintly man and a religious teacher, but he was mainly a commentator. His work was mainly commentary and philosophical exposition, and his distinct teaching does not come under the head of Shruti or revelation. We have had, as Professor Dvivedi remarks, an *Imitation of Buddha*, compiled by Mr. Bowden, but that consisted of the Buddha's teaching, his "gospel"; and, if we mistake not, the last edition of this useful little work has dropped the ill-advised title which the first two editions carried. The present collection, however, consists mainly of texts written before Shaṅkara was born!

So much for a title that is likely to estrange many who otherwise would read with delight and profit so admirable a collection.

The whole is completed by useful indexes and a glossary, and prefaced by an introduction in praise of Advaita-vâda, called by the author the "Absolute Philosophy," in which introduction Professor Dvivedi breaks a lance with the esotero-phobes as follows:

"I know there are Orientalists denying this division of esoteric

and exoteric knowledge in Vedic philosophy. The distinction is, however, clearly hinted at in the *parâ-* and *aparâ-vidyâ*, in the *para-* and *apara-Brahman* of many an Upaniṣhad text. And but for this distinction the philosophy of Shaṅkara, perhaps all philosophy whatever, had no ground to stand upon. Unless experience were a school of wisdom leading to graduation in that which is beyond experience, there were no sense in talking of Philosophy, or of the ultimate truth of things."

G. R. S. M.

THE SWORD OF MOSES.

THE last number of the *Journal of the Royal Asiatic Society* is remarkable for the translation of an old Hebrew magical MS. which has just been brought to light. Dr. M. Gaster, having recently received a dilapidated copy of this curious kabalistic relic from Arabia, has arranged its folios, translated all that is translatable, and prefixed to it a learned and valuable introduction. The doctor places the final original from which his copy was made, as far back as the fourth century A.D., the copy itself being as late as the fourteenth century. There is, however, mention of "The Sword of Moses" by a writer of the eleventh century, speaking of it at that early date as a curious and precious relic. The value of this small encyclopædia of sorcery is that it may serve as a help to the elucidation of those sacred "names" (*nomina barbara*), which have so far proved the despair of students of Gnosticism and the Greek magical Papyri, and also of that so-called "sacred language" which the Egyptians and Chaldæans and the earliest Greeks possessed.

Dr. Gaster refers especially to the *Pistis Sophia*, for instance, for such names, but makes no mention of the Bruce MSS. of the same date, which contain them in far greater abundance. From a magical point of view, enthusiasts who delight in Barrett, Cornelius Agrippa, and Peter de Abano, may perhaps find something to interest them in "The Sword," but judging from the list of uses to which this precious Grimoire could be put, it can be of practical utility only to those who are prepared to sink to the level of the foul abominations of Obeah, Voodoism or Tântrika jadoo.

G. R. S. M.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 5:—The journey home from Simla is described in the present instalment of "Old Diary Leaves." Stoppages were made at the various towns on the way, and lectures and receptions given. Following the historical sketch is an article on "Atlantis and the Sargasso Sea," in which the author suggests that this seaweed-covered and unexplored portion of the Atlantic may contain land still above the water, a remnant of the lost Atlantis. An interesting account is given of an attempt to penetrate into this region. The article is carefully written from the scientific standpoint. Miss Arundale contributes an excellent paper on "Psychism and Spirituality." The translation of *Ánanda Lahari* is continued, as is the account of the peculiar hypnotic experiments by Colonel de Rochas. "The Complexities of Karmic Law" is an article founded on the Itihâsas and Purânas. "Obsession and its Treatment" is a weird story of an Indian woman possessed by entities in the power of an evil-minded priest.

A.

THE PATH (*New York*).

Vol. X, No. 11:—"The Screen of Time" contains some sensible remarks on the tendency to look for the fulfilment of prophecies at the end of the cycle. Madame Blavatsky's letters are of some interest, the first one speaking of the disappearance of Damodar, and the second of her own troubles in connection with the Society. "The Scope and Purpose of Theosophy" is an abstract of a lecture. "The Subjective and Objective" opens with a quotation from Plato, and works out the metaphysical ideas in a clear manner.

A.

THE VÂHAN (*London*).

Vol. V, No. 8:—The Literary Notes provide this month a useful mass of information as to recent publications. The Enquirer deals with thought transference, reincarnation in the writings of Synesius, dreams, Kâmaloka, astral bodies and accidents. A long extract from Synesius' book on dreams is given in reply to the question on re-incarnation, containing a most interesting sketch of the nature of the soul according to Neoplatonic views.

A.

MERCURY (*San Francisco*).

Vol. II, No. 6:—The opening paper is on the "Birth and Evolution of the Theosophical Society," by Alexander Fullerton; the different stages in the growth of the Society and its general purpose are briefly sketched. "The Rationale of Hypnotism and Mesmerism" is continued, and gives some useful information on the subject. "A Theosophical Conception of Prayer" is translated from the Swedish. In the section

"Behind the Veil" an account of a peculiar psychic condition is contributed.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 12:—The conclusion of the article on "Theosophy and the Theosophical Society" has the first place in this issue, and a translation of "Occult Chemistry" with a reproduction of the diagrams from LUCIFER follows. The remarkable accounts of hypnotic experiments by M. Lecomte are continued and provide some puzzling problems. Two sensitives are hypnotized respectively by passes and a mechanical appliance, and both describe the projections of their doubles. The fact that they see their own doubles emerge while they remain in the body may cause the reader to doubt the nature of the vision. One observation is of interest. The "double" of one sensitive emerges in two parts, one from each side, coloured respectively blue and red, the portions or columns then uniting. The number is completed by short articles, correspondence and answers to questions.

A.

THE SPHINX (*Brunswick*).

Vol. XXI, Nos. 120 and 121:—The *pièce de resistance* in the first number is a long and serious paper by Dr. Josef Klinger under the title "Occultism as the Threshold of Theosophy," followed by a translation of a portion of Mrs. Besant's *Karma*. A paper read by Richard Wolf before the Breslau Theosophical Society on "Vivisection" treats the subject on the lines which Mrs. Besant and others have made familiar to us.

The second number opens with the translation of a paper by Mohini M. Chatterji on "The Higher Side of Theosophical Studies" taken from *The Theosophist*. Dr. Hübbe Schleiden's letter from India contains a very interesting account of his approach by sea to Calcutta and by train to Darjeeling. After several shorter papers the number ends with a lengthy polemic between the Editor and one of his late assistants, carried on with that command of language "frequent and painful and free," in which it is the habit of German professors and *literati* of this generation to express themselves in print.

W. B.

LOTUS BLÜTHEN (*Leipzig*).

No. 41:—Contains a translation of a portion of "The Perfect Way," a continuation of the article on the "Natural Relationship of Spiritual Forces," sententious and dignified but, alas, utterly beyond the power of an average Englishman like myself even to read through, far less to appreciate at its due worth; and an introductory paper which promises us "Specimens of the Mysteries."

W. B.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 46:—The opening article is entitled "A Welcome End," by Afra, and is followed by the continued translations of *The Key to Theosophy*, *Through Storm to Peace*, *Light on the Path*. Translations are begun of *The Bhagavad Gîtâ*, from Mrs. Besant's English version, and of *Karma*. "India and her Sacred Language" is continued.

A.

SOPHIA (*Madrid*).

Vol. IV, No. 2:—The translations of *Letters that have helped me*, and *The Building of the Cosmos* are concluded in this issue. *Karma* is continued and Mr. Leadbeater's article on "Dreams" is translated from LUCIFER. "Helios" contributes a paper on "Astrology: The Influence of the Sun upon the Earth," the first of a proposed series which will form a treatise on the subject. A slight historical sketch of astrology is given in which it is stated that in the middle ages Spain was a great centre for that branch of study.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 26:—The first translation n this number is that of "The Elixir of Life," a well-known article in *Five Years of Theosophy*. The *Bhagavad Gîtâ* has reached its tenth chapter, and the pamphlet *Karma and Reincarnation*, by H. Snowden Ward is translated, the issue concluding with some maxims from Epictetus on happiness, revenge and other points.

A.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. VII, No. 2:—This number opens with a short essay by S. T. Sven Nilsson on the "Doctrine of the Atonement," and the article on the same subject by Mrs. Besant, which appeared in the December issue is commented upon by Dr. Zander in his address given at the Stockholm Lodge. Madame Blavatsky's "Babel of Modern Thought" is concluded, and a useful paper on "Meditation and Contemplation" is contributed by Count Wachtmeister. The number concludes with a translation of an article on "Every Member a Centre," a few words on "The Right Religion," by Pastor C. Wagner, and an account of Theosophical Activities.

M. H.

THEOSOPHY IN AUSTRALIA (*Sydney*).

Vol. I, No. 10:—The chief article is entitled "Christmas Morn," and deals with the many traditions of divine incarnations, and immaculate conceptions. The "questions" relate to vision, physical and psychic, the separation of soul and body, thought transference and reincarnation.

A.

THE THEOSOPHIC THINKER (*Bellary*).

Vol. IV, Nos. 1 to 4:—With the beginning of a new volume the editor places before his readers particulars relating to the conduct and past history of the journal. The anniversary meeting at Adyar is reported at length. "Tirumantra" which is still continued, gives much information of doubtful value as to the benefits accruing from different forms of Pûjâ. A little discrimination would do no harm to the article. The papers "The Veil of Aviveka" and "The Path of Fire" are of interest.

A.

THE BRAHMAVÂDIN (*Madras*).

Vol. I, No. 10:—This is an excellent number of the new Indian periodical and contains two articles of considerable interest on "Moksha, or the Life of Bliss after Death," and "Tântrikism, or the Worship of Shakti." The title of the first paper appears to be somewhat misleading, as it is said that those who have not attained Moksha enjoy a temporary bliss between their incarnations. The paper sketches the growth and change of belief as to after-death states from Vedic times to the developments of Vedântic thought, and illustrates the points by numerous quotations. "Tântrikism" is treated in a very favourable manner. Tantra it is said signifies the path that leads men to salvation or to union with the supreme. The difference between the means of attaining the goal according to Vedântism and to Tântrikism is that in the former case the man's own self-culture is the motive power, and in the latter "it is through the grace of Her who is the seat of all power, good and bad, the Devî, that you can be saved." The lower side of the subject is merely mentioned as a later growth, the original worship being quite pure.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 51 and 52:—Contain the report of the meeting at Adyar, and of Mrs. Besant's address. *Maranânusmriti* or "The Contemplation of Death" gives an account of the Buddhist doctrine relating to rebirth, maintaining the continuity of the individual. The other

articles are "The Doctrine of Rebirth" and "The Omnipotence of Good."

A.

THE ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. II, No. 1:—The editorial notes inform us that the first year of the little magazine has been a successful one, a large number of subscribers having been obtained. An article on re-birth is begun in this number, the ideas being illustrated by quotations from the *Bhagavad Gitâ*. "The Student Community in India" is continued, and is followed by a short sketch entitled, "My Friend and I." An account of a Swami's life is extracted from *The Light of the East*.

A.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. V, No. 6:—"The Head and Heart Discipline, from the Zoroastrian Standpoint," by D. D. Writer is concluded this month. Extracts on prayer and on the Theosophical Society are taken from LUCIFER, and an article on Bhakti from *The Brahmavâdin*. Letters and notes complete the issue.

A.

JOURNAL OF THE MAHÂ-BODHI SOCIETY (*Calcutta*).

Vol. IV, No. 10:—Contains besides the usual supply of notes on current topics, a summary of a paper on ancient Sinhalese literature, short articles on the "Expansion of Buddhism in Christendom," and "Exoteric and Esoteric Buddhism," a collection of texts from the New Testament, which can be paralleled in Buddhist scriptures and the familiar Buddha-Gâya temple case.

A.

THE LAMP (*Toronto*).

Vol. II, No. 7:—The first article has the somewhat eccentric title, "Theosophy and Geosophy." The "Five Minutes" are spent this time on "The Wheel of Life," and form a poetic exposition of the symbolism of a bicycle wheel! Other papers are on "The Mormons and Polygamy," "Maori Magic" and "The Mystery of the Moon," which has at last terminated.

A.

PLOTINUS.

This volume forms the first of a proposed series, entitled, "The Theosophy of the Greeks," and is a reprint of the preface written by Mr. Mead to a new edition of Thomas Taylor's *Select Works of Plotinus*, the essay having been also published in LUCIFER. The book is divided into three sections, the first comparing the intellectual conditions of the present time with those of the age of Plotinus, the second giving an account of the system he taught, and the third forming a most useful bibliography.

A.

OTHER PUBLICATIONS.

Book Notes; La Estrella Polar, the Spanish spiritualistic paper, containing the experiences of a materializing medium; *Modern Astrology; The Seen and the Unseen*, with some notes on Theosophy and articles on Spiritualism; *Bishops in Victoria's Time only Idolaters*, a queer pamphlet consisting mainly of capital letters and scripture quotations; *La Revelación*, a Spanish periodical published at Alicante; American *Oriental Department Paper; Kalpa; The Metaphysical Magazine*, the most notable paper in which is an account of observations made on pulse action, going to show a direct nervous influence of one person over another in contact or proximity to him; *The Prasnottara;* a pamphlet on Hindu Idolatry, a defence of Indian symbolism.

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LUCIFER.

ON THE WATCH-TOWER.

IS A CONSISTENT NOMENCLATURE POSSIBLE?

ONE of the most patent facts which confronts the careful student of modern theosophical literature is the marvellous inconsistency of its nomenclature. Again and again groups of students have discussed the subject, and while all are agreed that some consistent terminology is eminently desirable, the difficulties of settling on any particular nomenclature have so far proved insurmountable. Not only do various writers use terms in a totally different sense, but even the same writer in successive books employs the same term in totally different significations. This is, of course, quite natural when writers are treating of different schools of thought, for the differences often mainly consist of dissimilar definitions of similar ideas, but when the same writer is continually using the same terms for new ideas the result is exceedingly puzzling to the superficial reader.

No one who has carefully followed the evolution of ideas in the present theosophical revival can have failed to remark the absolute incapability of the nomenclature to keep pace with the ideas. And when, moreover, we remember the tendency of the average mind to seek for similar names and terms rather than for similar ideas, we cannot but believe that such minds are reduced to a state of chaos rather than brought into the form of an orderly cosmos as the result of their studies.

Speaking generally, the tendency has been to push back the meaning of such terms, new ideas crowding in and either compelling the invention of new words or the subdivision of already existing terms. Perhaps the greatest mistake has been the use of Sans-

krit names which were already of protean signification in their native dress. The six main schools of Indian thought and the many sects of religion in Hindostan, the numerous schools of Buddhist metaphysics and mystic speculation, especially in the north, all use many similar terms and most of them in a peculiar sense. Thus Âtman, Buddhi, Manas, etc., are so far from being desirable importations, that perhaps no more obscure and doubtful designations could have been chosen. Similarly in English we are confronted with the same difficulties in dealing with such vague terms as spirit, soul, mind, etc.

Now what is the reason of all this incertitude, for every school of thought must plead guilty to the same indictment, *viz.*, of using terms which other schools use in a different sense? And indeed, for the most part the various systems of philosophy in both ancient and modern times are quite as much engaged on the definition of terms as on the elucidation of ideas.

The reason is not far to seek. Our terms are loose, because our ideas are obscure. There is no obscurity in the terms which designate a horse or a dog. There is an admirable consensus of opinion all over the world with regard to *equus caballus* and *canis familiaris*, and the dictionary definition of "a solidungulate perissodactyl mammal" does not blurr our mental image of the familiar horse. But once bid good-bye to the normal content of consciousness of the average "man in the street," and even extraordinary physical objects are difficult to define. Much more then is there obscurity in objects transcending physical consciousness.

Therefore we find that the mystics of antiquity have contented themselves with mere generalities. We look in vain in the books of Brâhmanical mysticism or Neoplatonic psychology for any description of real detail. Compared to our acquaintance with physical detail all is comparatively vague and obscure. But the main outlines and indefinite generalities which contented the mind of antiquity will certainly not content the modern mind, and this is proved beyond any possibility of adverse argument by the enormous progress that same mind has made in its dealings with the physical universe, which has so far been its sole field of certain activity. But the time has come when a new field of research and investigation is opening up on all sides, and this same mind will

be the investigator. It therefore follows, as day follows night, that the method of research will be the same, although many a result arrived at will upset many current hypotheses. And it further follows that those mystics who are opposed to this method of research will be left behind as much as, or even at a greater distance than, those peoples who have refused to accept the same method in physical concerns.

Of course it may be argued that these ancients had a knowledge of psychic detail as accurate as the modern acquaintance with physical detail; and though some of us may be prepared to admit this in the case of a few of the ancients, we should remember that the majority were copyists and commentators rather than investigators, and that the policy was for the most part to be intentionally obscure, and to keep such studies secret and sacred. To-day, however, there is certainly nothing sacred in the study of psychology, and the wheel of time is rapidly bringing the psychic domain within the observation of everyday life. The word sacred, in the ancient sense, is thus pushed back into the regions of spiritual verities, and the psychic realms are opened to investigation.

This being so, we can begin, with some expectation of success, to construct a more precise nomenclature for psychic facts, though we must still be content to leave the spiritual realm to a great extent in its ancient obscurity, looking forward, however, to the desirable time when even that field of human consciousness will become as clear as mid-day for perfected humanity.

* * *

The Buddhist Idea of "Soul."

We have been asked to comment on the following note of Professor Rhys Davids appended to his translation of *The Questions of King Milinda* ("Sacred Books of the East," xxxv. 268):

"If one doctrine more than any other is distinctive of Buddhism, it is the ignoring in ethics of the time-honoured belief in a soul—that is, in the old sense, in a separate creature inside the body, which flies out of it, like a bird out of a cage, when the body dies. Yet the Theosophists, who believe, I am told, in seven souls inside each human body (which would be worse according to true Buddhism than seven devils) still venture to call themselves Buddhists, and do not see the absurdity of their position!"

In the first place it is by no means clear what Professor Davids

means by the qualifying phrase "in ethics," seeing that the whole problem is one of psychology. The so-called Northern Schools of Buddhism hold distinctly the "time-honoured belief in soul," as is amply testified to by their doctrines of Sattva and Ekotîbhâva—Sattva being the reincarnating entity (the "individuality," not the "personality") and Ekotîbhâva being the "thread-soul" idea. The so-called Southern Schools, on the other hand, have been more interested in denying the persistence of the "personality" than in asserting the "immortality" of the "individuality."

If the Professor could prove that the permanency of the individuality during a series of lives or a Kalpa was denied by the Southern Buddhists, he would simply prove that such followers of the Tathâgata were ignorant of one of the basic facts of real psychology. On the other hand, the absolute eternity of the "individuality" is not to be believed in, for even the spiritual vehicle or limitation of the Self must give place to limitlessness in the infinitude of time.

As a matter of fact again, the "soul," or subtle body, does "fly out" of the physical body as "out of a cage" (to use a simile—for the subtle body is not contained *in* the physical body of course), not only at death but also in sleep; and it is impossible to believe that the Southern Buddhists can be ignorant of so patent and elementary a fact of psychic knowledge.

As for the rest of the paragraph, it need hardly be stated in LUCIFER that the Theosophists do not believe in "seven souls," nor do they "call themselves Buddhists."

* * *

THE BORDERLAND OF PHYSICS.

The following note, in *The Daily Chronicle* of March 14th, is indicative of how far the ordinary "newspaper scientist" is behind the times in matters of psychology, and consequently how far the general public which is spoon-fed with such materialism, is a stranger to the most elementary experiments in psychic science. The editor of "Science at Work," in the issue referred to, naïvely writes:

"In connection with Röntgen's discovery, a curious fact has been recalled. . . . . About the year 1848, Reichenbach, the discoverer of creosote, published a pamphlet on what he called the Od, which consisted of a sort of halo surrounding every natural body, and rendering it luminous under certain conditions. In his writings at that time Reichenbach gave illustrations of bodies which he stated

had been photographed through other bodies which were transparent to this illuminating medium or fluid: but this was too much for the scientists of 1848, and Reichenbach was promptly denounced as a lunatic by Du Bois-Reymond. Since Röntgen's discovery, curiosity has been excited about the matter, and a certain professor at Cologne has made further experiments, and has, it is stated, succeeded in repeating Reichenbach's results."

Reichenbach's "pamphlet," as every student of magnetism and mesmerism knows, is a thick volume of some 600 pages; it contains no photographs, but a number of diagrams and one lithograph. His researches were carried on by means of living sensitives, and the second edition of his work was translated into English by Dr. Ashburner, the well-known investigator of mesmeric phenomena, in 1851.

The most interesting side of Röntgen's discovery has not yet presented itself to the general public. If it is true that fresh researches on the same lines have produced instruments whereby the physical eye can be enabled to penetrate through otherwise impermeable media, it is within the region of possibility that any day may introduce the public to a new discovery that will entirely revolutionize existing social conditions. If one can see the inside of his neighbour's despatch box or safe, if clothes become non-existent, and walls and flesh are permeable by artificially increased sight, then we are face to face with social problems with which a more precise ethic than has hitherto obtained will alone cope.

Increased power over nature can progress safely only hand in hand with an increase of morals, and as these new physical discoveries threaten to trespass on what have previously been psychic realms, it is to be hoped that an effort will be made to strengthen public morality sufficiently to stand the strain. The ethics of occultism teach that it is as dishonourable to read a person's thought without his knowledge, as it is to pry into a person's correspondence; as criminal to pick a person's brains as to burglariously enter another's house. What are called delicacy of feeling and honourable conduct are signs of a moral development, a development which is the sole guarantee in the most delicate social relations of the world. This being so, how much more delicate and refined must be the moral nature before it can safely be entrusted with definite psychic powers!

And if this higher standard of morals is not to be looked for as a general possession at present, what precautions will our legislators

be enabled to devise to cope with the new conditions? At present our legislators as a class do not believe in even the possibility of such faculties. It is, therefore, a not undesirable thing that physical discovery should force them to face some of the elementary factors of a problem that will indubitably confront them in the near future.

A statement has recently been made in the press that Mr. Tesla, the well known electrician, confidently asserts, as the result of his experiments, the possibility of telegraphic communication without wires, not only between the most distant localities on this earth, but also between this earth and other planets. And though the latter half of the prediction appears to be over sanguine, to say the least of it, nevertheless the establishment of the former possibility as a definitely acquired fact of physical science will give the materialistic mind an excuse for tentatively entertaining the idea of the possibility of thought-transference. The paper-notices, with journalese humour, suggest that Theosophists will claim that Mr. Tesla's discoveries have been already anticipated. But the last laugh, as usual, is with the Theosophists, for they have already all along claimed the possibility of thought communication, which they know to be a fact. As to Mr. Tesla's experiments, however, they have never made any claim, and join the journalists in their admiration for the patient investigator's industry. The Theosophist's belief is that man contains his microscope, telescope, and telegraph in himself, and he looks upon the physical instruments as a painful and slow externalization of instruments or faculties which man possesses internally. These physical adjuncts were not necessary so long as man not only believed he had a soul, but knew that he was rather that soul than a body; but now that man, so far from knowing he is a soul, does not even believe he has one, he naturally regards machinery and mechanical instruments as miraculous productions of human ingenuity; by his use of external instruments, he is really a ceremonial magician, though disbelieving in magic; whereas the true Theosophist, while believing in magic, is the real scientist who uses only internal instruments.

We should, however, be very careful to give all honour where honour is due, and though we may regret the indifference to the spiritual nature of man which is so characteristic of the present age, we should, nevertheless, remember that the brilliant discoveries

of physical science are the outcome of a new method peculiar to the western world and the race that is at present evolving in its hemisphere. This new departure is the method of publicity, and the turning of discovery to general utility, the placing of new powers and advantages within the reach of all, irrespective of their moral character. It has its advantages and its disadvantages, but on the whole it has proved a success and quickened evolution enormously; and as physical science does not make leaps and bounds but goes slowly forward, we may hope that general morality may keep pace with the new conditions of existence.

In comparing the present with the past, therefore, we should carefully guard against making too general statements. It is hardly a fair comparison to cite the brilliant attainments of the few in antiquity who perfected themselves in psychic science, with the present knowledge of the many concerning physical discovery. Therefore we deprecate such wild statements as those contained in the following paragraph from New York, which has been copied by the press in this country:

"A Parsee man of science who lectured here yesterday [Mar. 26th], declared the 'X rays' to be a manifestation of what for thousands of years has been known to Oriental investigators as astral light or the seventh dimension of matter."

It is curious to remark how many mistakes can be crowded into so short a paragraph. Firstly, the "X rays" are not a manifestation of the astral light proper; secondly, Oriental investigation never heard of the term "astral light" until about fifteen years ago, though it has many other names for the subtle phases of matter; thirdly, the astral light is not the "seventh dimension of matter," for we cannot venture definitely to assert whether there is even a "fourth dimension" of matter, much less a "seventh."

The "X rays" are physical and discoverable by physical means; the astral light is astral, and beyond the reach of physical sense. It is puerile to claim priority of discovery in things physical for men who dealt with things psychic.

The Röntgen rays presumably pertain to the lowest subdivision of etheric physical matter. And all that can be safely asserted is that physical science has pushed its discoveries into a realm which previously was cognizable only by psychic faculty. Clairvoyance

has ever claimed to see through solid bodies, and can undoubtedly deal with every region of investigation that the "X rays" can open up; but the physical discovery is a triumph of physical science which historically has never been anticipated. The Röntgen discovery does not prove the "astral light," for that cannot possibly be dealt with by physical means, but simply widens our area of perception of physical matter.

* * *

We are Students, not Teachers.

What we members of the Theosophical Society should above all things remember, is that we are students, and not teachers. No doubt, on some points, we may be able to supply information that is of value with regard to theosophical studies, but we are very far from being possessed of a complete science of any department of nature. I do not for a moment deny that there are teachers—far from it; but the members of the Theosophical Society have none of them reached that exalted rank. And perhaps none have done more harm to the general credit of those same teachers than members of the Society who have not infrequently made wild statements which they ascribed to higher authorities, owing to their own very imperfect comprehension of what they have heard. *Ex cathedrâ* statements are always objectionable, and can only impose themselves on those who will not think for themselves. Belief is one thing, knowledge is another; and each has its appropriate mode of expression. One, therefore, who uses expressions of knowledge for questions of belief, deceives both himself and others, and is proportionately a stranger to truth. How many things have had to be unsaid by writers on Theosophy, which the use of a little prudence would have rendered unnecessary! And not only have many things been already unsaid, but also many more will have to be unsaid, as knowledge and experience grow in the Society. The only safe attitude, therefore, is that of the student. We must be content to be students for many a long year to come, and the length of the years can only be shortened as we develope the characteristics of genuine pupils—patience, accuracy, modesty, laboriousness, all virtues which are absolutely indispensable if we would draw nigh unto wisdom.

G. R. S. M.

ORPHEUS.

(*Concluded from p.* 36.)

The Subtle Body.

For the following information I am to some extent indebted to texts cited in Cudworth's *Intellectual System* (iii. 506, *seqq.*, ed. 1820). Philoponus (*Proœm. in Aristot. de An.*) tells us that the rational part of the soul can be separated from every kind of body, but the irrational part, although it is separable from the physical body, has another subtle vehicle which is called the "spirituous body" (πνευματικὸν σῶμα). The irrational principle does not owe its existence to the physical body, for when the soul quits the physical body, the irrational part still retains the "spirituous body" as its vehicle and substratum (ὄχημα καί ὑποκείμενον), terms which closely resemble the Vedântic technical expressions Deha and Upâdhi. This "spirituous body" is composed of the "elements," but in it is a predominance of the "element" "air," just as in the physical body there is a predominance of "earth." It is therefore often called the aërial body. This is the body which passes into the invisible world after death. Thus the same Philoponus writes: "Our soul, after its exodus from the body, is believed, or rather is known, to go into the invisible world [Kâma Loka], there to pay the penalty for the evil of its past life. For providence (ἡ πρόνοια) is not only concerned with our being, but also with our well-being. And therefore a soul that has lapsed into a state contrary to its [true] nature [namely, earth-life] is not neglected, but meets with fitting care. And since error arose in it on account of the desire for pleasurable sensation, of necessity it must be purified by pain. . . . But if the soul is without body it could not suffer. . . . It is absolutely necessary, therefore, that it should have a kind of body attached to it. . . . This is the spirituous body of which we speak, and in it as a ground, as it were, are rooted the passional and sensational nature of the soul."

For if the soul were freed from these, it would be freed from generation, and be "carried up aloft to the higher celestial regions" (Devachan).

Philoponus then proceeds to explain spectres, phantoms, etc., by means of this subtle body. He further adds that we should abstain from a foul and gross diet, for the ancient sages affirm that "thereby this subtle body is densified and incrassated, and the soul rendered more sensible to the passions."

Of the next passage I give Cudworth's version, so that there may be no suspicion of twisting the text to suit any preconceived views.

"They further add, that there is something of a plantal and plastic life (τῆς φυτικῆς ζωῆς) also, exercised by the soul, in those spirituous or airy bodies after death; they being nourished too, though not after the same manner, as these gross earthly bodies of ours are here, but by vapours; and that not by parts or organs, but throughout the whole of them (as sponges) [endosmosis and exosmosis], they imbibing everywhere those vapours. For which cause, they who are wise will in this life also take care of using a thinner and dryer diet, that so that spirituous body (which we have also at this present time within our grosser body), may not be clogged and incrassated, but attenuated. Over and above which those ancients made use of catharms, or purgations, to the same end and purpose also: for as this earthly body is washed by water, so is that spirituous body cleansed by carthartic vapours; some of these vapours being nutritive, others purgative. [This explains the symbolical purgations and purifications in the Mysteries.] Moreover, these ancients further declared concerning this spirituous body, that it was not organized, but did the whole of it, in every part throughout, exercise all functions of sense, the soul hearing and seeing, and perceiving all sensibles, by it everywhere. For which cause Aristotle affirmeth in his *Metaphysics* that there is properly but one sense, and but one sensory; he, by this one sensory, meaning the spirit, or subtile airy body, in which the sensitive power doth all of it, though the whole, immediately apprehend all variety of sensibles. And if it be demanded, how it comes then to pass, that this spirit appears organized in sepulchres, and most commonly of human form, but sometimes in the form of some other animals? to this those ancients replied: That their appearing so frequently in human form proceedeth from their being incrassated with evil diet, and then, as it were, stamped upon with the form of the exterior ambient body in which they are, as crystal is formed and coloured like to

those things which it is fashioned in, or reflects the image of them; and that their having sometimes other different forms proceedeth from the fantastic power of the soul itself, which can at pleasure transform this spirituous body into any shape: for being airy, when it is condensed and fixed, it becometh visible; and again invisible; and vanishing out of sight, when it is expanded and rarefied."

The ancients further taught that the soul does not act directly upon the muscles, etc., of the body, but upon the "animal spirits" which are the "immediate instruments of sense and fancy"; and therefore Porphyry tells us (*De Ant. Nymph.*, pp. 257, 259) that "the blood is the food and nourishment of the spirit (that is, the subtle body called the animal spirits), and that this spirit is the vehicle of the soul."

But besides the physical and subtle bodies, there is yet another kind of body or vestment of a far higher order, "peculiarly belonging to such souls, . . . as are purged and cleansed from corporeal affections, lusts and passions." This brings us to speak of

The Augoeides.

The augoeides is described by the same Philoponus as follows:

The soul continues in its terrestrial body or in its aërial vehicle "until it has purified itself, and then it is carried aloft and is freed from generation. Then it is that it lays aside its passional and sensuous nature together with the spirituous vehicle. For there is besides this vehicle another which is eternally united with the soul [the Kârana Deha or "causal body" of the Vedântins], a heavenly body and therefore eternal [manvantaric], which they call the radiant or star-like body (αὐγοειδὲς ἢ ἀστροειδὲς). For the soul being of a mundane (or cosmic) nature, must necessarily have some allotment which it manages, seeing that it is part of the cosmos. And since it is ever in motion, and must continue in activity, it must always have a body attached to it, which it ever keeps alive. And so they declare that the soul has always [as long as it is in manifestation] a luciform or radiant body."

And so also Proclus (*Tim.*, p. 290): "The human soul has an ethereal vehicle (ὄχημα αἰθέριον) attached to it, as Plato tells us, affirming that the creator placed it in a vehicle (or chariot, ὄχημα). For necessarily every soul before these mortal bodies, uses eternal and rapidly moving vehicles, in that its very essence is motion,"

And again (*ibid.*, p. 164): "While we are on high we have no need of these divided organs, which we now have when descending into generation; but the radiant vehicle alone is sufficient, for it has all the senses united together in it."

Moreover Plato himself in his *Epinomis* writes of a good man after death: "I confidently assert, both in jest and in all seriousness, that such a one (if in death he have worked out his own destiny) will no longer have many senses as we have now, but will possess a uniform body, and so having become one from many will obtain happiness."

Hierocles in his Commentary (pp. 214, 215) on the Golden Verses of Pythagoras tells us that the Oracles call this augoeides the "subtle vehicle" of the soul (ψυχῆς λεπτὸν ὄχημα). The Oracles referred to are evidently the Chaldaic, and this is borne out by the fact that one of the Oracles still preserved refers to the two subtle vestures of the soul, in their usual enigmatical fashion, as follows: "Do not soil the spirit nor turn the plane into the solid." The "spirit" is evidently the aëry body and the "plane" (ἐπίπεδον) the luciform, for as we have learned above from the Pythagorean mathematics, the point generated the line, the line the plane or superficies, and the plane the solid. This is also the opinion of Psellus, who in his Commentary upon the Oracles writes: "The Chaldæans clothed the soul in two vestures; the one they called the spirituous, which is woven for it (as it were) out of the sensible body; the other the radiant, subtle and impalpable, which they called the plane." And this is a very appropriate term, for it signifies that it is not subject to the laws of solid bodies. Hierocles further asserts that this luciform body is the spiritual vehicle of the rational part of the soul, whereas the aëry body is the vehicle of the irrational part; he therefore calls the former the pneumatic (πνευματικὸν) and the latter the psychic body (σῶμα ψυχικὸν), using the same nomenclature as Paul, the Christian (1 *Cor.*, xv. 44).

Synesius (*De Insomniis*, p. 140) calls the augoeides the "divine body" (θεσπέσιον σῶμα); and Virgil in his *Æneid* (vi.) speaks of it as the "pure ethereal sensory" (*purum . . . æthereum sensum*) and a "pure fiery breath" (*aurai simplicis ignem*).

But not only does the soul possess this luciform body after death, but also during life, and thus Suidas (*sub voc.*, αὐγοειδὴς)

writes: "The soul possesses a luciform vehicle, which is also called the 'starlike' and the 'everlasting.' Some say that this radiant body is shut in this physical body, within the head." And this agrees with Hierocles (p. 214, ed. Needham), that "the augoeides is in our mortal physical body, inspiring life into the inanimate body, and containing the harmony thereof"—that is to say, it is the "causal body" or karmic vesture of the soul, in which its destiny or rather all the seeds of past causation are stored. This is the "thread-soul" as it is sometimes called, the "body" that passes over from one incarnation to another.

And just as the aërial or subtle body could be purified and separated from the physical body, so could the luciform or augoeides. These purgations were of a very high character, and pertained to the telestic art and theurgy, as the same Hierocles informs us (*ibid.*). By this means the purification that takes place for the many after death, is accomplished by the few here in the body on earth, and they can separate the luciform vehicle from the lower vehicle, and be conscious of heavenly things while on earth. Therefore it is that Plato (*Phædo*, p. 378) defines "philosophy" as "a continual exercise of dying"—that is to say, firstly, a moral dying to corporeal lusts and passions, and secondly, consciously and voluntarily passing through all the states of consciousness while still alive which the soul must pass through after death.

Thus there are four classes of virtues: the political or practical, pertaining to the gross body; the purifying, pertaining to the subtle body; the intellectual or spiritual, pertaining to the causal body; and the contemplative, pertaining to the supreme at-one-ment, or union with God. Thus Porphyry in his *Auxiliaries* (ii.) writes:

"He who energizes according to the practical virtues is a worthy man; but he who energizes according to the purifying (cathartic) virtues is an angelic man, or is also a good demon. He who energizes according to the intellectual virtues alone is a god, but he who energizes according to the paradeigmatic virtues is the father of gods." (Compare *Porphyry the Philosopher to his Wife Marcella*, by Miss Alice Zimmern, pp. 40, 41; compare also the opening paragraphs of Marinus' *Life of Proclus* and Plotinus, *En.*, II. ii., "On the Virtues.")

This luciform body is the root of individuality (*individuitatis*

principium) for just as the Egyptians taught that every entity consisted of an "essence" and an "envelope" (see "The Vestures of the Soul" in my collection of Essays entitled *The World Mystery*), so Hierocles (p. 120) tells us that "the rational essence, together with its cognate vehicle, came into existence from the creator, in such a fashion that it is neither itself body nor without body; and though it is incorporeal yet its whole nature (εἶδος) is limited by a body."

He therefore defines the real man (p. 212) as a rational soul with a cognate immortal body, or envelope (compare with this the symbology of the Orphic Egg, *supra*), and calls the enlivened physical body the "image of the man" (εἴδωλον ἀνθρώπου). Moreover, he further asserts that the former is true of all other rational beings in the universe below Deity and above man. This then is the nature of the daimones (angels), the difference between daimones and men being that the former are "lapsable into aërial bodies only, and no further; but the latter into terrestrial also." (Porphyry, *De Abstin.*, ii. § 38.)

Finally Hierocles asserts that this was the genuine doctrine and sacred science of the Pythagoreans and Plato; and Proclus tells us that the line of teaching came originally through Orpheus. From the above I think it is abundantly apparent that those who followed the tradition of Orpheus were the sternest of moralists and the most practical of mystics, possessing a true knowledge of the sacred science of the soul, and teaching a psychology that will stand the test of the most searching experiment in our own and in all times. I speak here only of the genuine followers of the science, not of the many impostors and charlatans who preyed upon the refuse flung outside its shrines.

Further information concerning the vehicles of the soul according to the Platonic psychology may be derived from the Commentary of Proclus on the *Timæus* (Book v., see Taylor's Trans., ii. 393, *sq.*, 416 *sq.*, and 436 *sq.*). The following (pp. 416, 417) is the most important passage.

"Souls in descending, receive from the elements different vehicles, aërial, aquatic, and terrestrial; and thus at last enter into this gross bulk. For how, without a medium, could they proceed into this body from immaterial spirits? Hence before they come into this body they possess the irrational life, and its vehicle, which is prepared from the simple elements, and from these they become

invested with *tumult*, [or the genesiurgic body,] which is so called as being foreign to the connate vehicle of souls, and as composed of all-various vestments, and causing souls to become heavy.

"The word *adhering* likewise, manifests the external circumposition of a vehicle of such a kind as that of which he is speaking, and the colligation to the one nature contained in it; after which this last body, consisting of things dissimilar and multiform, is suspended from souls. For how is it possible, that the descent should be [immediately] from a life which governs the whole world, to the most partial form of life? For this particular and indivisible outward man cannot be connected with the universe, but a prior descent into a medium between the two is entirely necessary; which medium is not a certain animal, but the supplier of many lives. For the descent does not directly produce the life of a certain man, but prior to this and prior to the generation of an individual, it produces the life of [universal] man. And as the lapse is from that which is incorporeal into body, and a life with body, according to which the soul lives in conjunction with its celestial vehicle; so from this the descent is into a genesiurgic body, according to which the soul is in generation; and from this into a terrestrial body, according to which it lives with the testaceous body. Hence, before it is surrounded with this last body, it is invested with a body which connects it with all generation. And on this account, it then leaves this body, when it leaves generation. But if this be the case, it then received it, when it came into generation. It came, however, into generation prior to its lapse into this last body. Hence, prior to this last body it received that vehicle, and retains the latter after the dissolution of the former. It lives, therefore, in this vehicle through the whole of the genesiurgic period. On this account Plato calls *the adhering tumult*, the irrational form of life in this vehicle; and not that which adheres to the soul in each of its incarnations, as being that which circularly invests it from the first. The connascent vehicle [Kârana Sharîra] therefore makes the soul to be mundane [cosmic]; the second vehicle [Sukshma Sharîra] causes it to be a citizen of generation; and the testaceous vehicle [Sthûla Sharîra] makes it to be terrestrial. And as the life of souls is to the whole of generation, and the whole of generation to the world, so are vehicles to each other. With respect to the circumposition also of

the vehicles, one is perpetual and always mundane [cosmic]; another is prior to this outward body, and posterior to it; for it is both prior to, and subsists posterior to it, in generation; and a third is then only, when it lives a certain partial life on the earth. Plato, therefore, by using the term *adhering*, and by suspending the irrational nature from the soul, according to all its lives, distinguishes this irrational nature from this outward body, and the peculiar life of it. But by adding the words *externally* and *afterwards*, he distinguishes it from the connascent vehicle in which the Demiurgus made it to descend. Hence, this vehicle which causes the soul to be a citizen of generation, is a medium between both."

And now it is time to bring this essay to a conclusion. It has been a labour of love undertaken out of gratitude to the ancients, and in memory of the past; and perhaps no more useful subject could be chosen to bring the task to an end than the doctrine of rebirth—a law of nature by virtue of which the ancients and their ideas once more return to leaven the materialization in modern philosophy, science and religion.

X.—THE DOCTRINE OF REBIRTH.

The Body is the Prison of the Soul.

Together with all the adherents of the Mysteries in every land the Orphics believed in reincarnation.

Now Plato in the *Cratylus* gives the following mystical word-play of the term body (σῶμα): "According to some the body is the sepulchre (σῆμα) of the soul, which they consider as buried in the present life; and also because whatever the soul signifies it signifies by the body; so that on this account it is properly called a sepulchre (σῆμα). [The word σῆμα also connotes the means whereby anything is signified. This reminds us of the Linga Sharîra of the Vedântins—Linga meaning sign, token, etc.] And indeed the followers of Orpheus seem to me to have established this name, principally because the soul suffers in body the punishment of its guilt, and is surrounded with this enclosure that it may preserve the image of a prison." (*Plato's Works*, Taylor, v. 513.)

The Phrygians in their Mysteries called the soul imprisoned in the body the "dead." The writer of the Naasenian School of Gnostic-

ism, quoted by Hippolytus (*Philosophumena*, v. 6), tells us: "The Phrygians also call it the 'dead,' inasmuch as it is in a tomb and sepulchre buried in the body. This, he says, is what is written: 'Ye are whited sepulchres, filled within with the bones of the dead' (*cf. Matth.*, xxiii. 27)—for the 'living man' is not in you. And again: 'The "dead" shall leap forth from the tombs' (*cf. Matth.*, xxvii. 52, 53; xi. 5; *Luke*, vii. 22). That is to say, from their earthly bodies regenerated spiritual men, not fleshly. For this (he says) is the resurrection which takes place through the Gate of the Heavens, and they who pass not through it all remain dead."

On the above passage of Plato, Taylor adds an interesting note (*op. cit., ibid.*), from which we learn that Heraclitus, speaking of unembodied souls, says: "We live their death, and we die their life." And Empedocles, speaking of "generation," the equivalent of the Brâhmanical and Buddhist Sansâra, or the wheel of rebirth, writes: "She makes the 'living' pass into the 'dead'"; and again, lamenting his imprisonment in the corporeal world, he calls it an "unaccustomed realm."

The Soul is Punished in the Body.

Again, the Pythagorean Philolaus (cited by Clemens Alex., *Strom.*, iii.) writes: "The ancient theologists and initiates also testify that the soul is united with body for the sake of suffering punishment; and that it is buried in body, as in a sepulchre." And Pythagoras himself (cited by the same Clement) assures us that: "Whatever we see when awake is death, and when asleep a dream." Real life is in neither of these states.

And so Taylor in his *Eleusinian and Bacchic Mysteries* (Wilder's ed., pp. 8, *et. seq.*) shows us that: "The ancients by Hades signified nothing more than the profound union of the soul with the present body; and consequently, that till the soul separated herself by philosophy from such a ruinous conjunction, she subsisted in Hades even in the present life; her punishment hereafter being nothing more than a continuation of her state upon earth, and a transmigration, as it were, from sleep to sleep, and from dream to dream: and this, too, was occultly signified by the shows of the lesser mysteries."

Cicero also, referring to Orpheus and his successors, says (in Hortensio, Frag., p. 60): "The ancients, whether they were seers

or interpreters of the divine mind in the tradition of the sacred initiations, seem to have known the truth, when they affirmed that we were born into the body to pay the penalty for sins committed in a former life (*vita superiore*)."

Augustine also (*De Civitate Dei*, XXII. xxviii.) writes: "Certain of the gentiles have asserted that in the rebirth of men there is what the Greeks call palingenesis (παλιγγενεσίαν—Sansk. Punarjanman)." He further adds that "they taught that there was a conjunction of the same soul and [? subtle] body in four hundred and forty years."

But according to Plato (*Phædo*, and *Republic*, X) the average time that elapsed between two births was a thousand years. Virgil (*Æn.*, vi. 758) gives the same period.

Olympiodorus in his Scholion on Plato's *Phædo* (p. 70 c; *cf.* Gesner, *Frag. Orph.*, p. 510) says that: "There is an archaic teaching of the Orphic and Pythagorean tradition which brings souls into bodies and takes them out of bodies, and this repeatedly and in a cycle."

The Past Births of Pythagoras.

Now Diogenes Laërtius (*Vit. Pythag.*, viii. 14) asserts that "he (Pythagoras) was reported to have been the first [of the Greeks, Orpheus not being a Greek] to teach the doctrine that the soul passing through the 'circle of necessity' (κύκλον ἀνάγκης) was bound at various times to various living bodies."

In fact the same writer tells us (viii. 4-6) that Pythagoras had given the details of some of his former births to his disciples.

That he had been (1) in Argonautic times Æthalides, the "son of Mercury," that is an initiate; that in that birth he had gained the power of retaining his memory through the intermediate state between two lives. This he obtained as a boon from Mercury (his Initiator or Master), who had offered him any power short of immortality (ἀθανασία)—the supreme initiation.

He next was almost immediately reincarnated in (2) Euphorbus. In that birth he was wounded by Menelaus at the Siege of Troy, and so died. But that during his life he asserted that he had been Æthalides, and further taught the doctrine of reincarnation, and explained the course of the "soul" after death, and, in his own case, to what species of the vegetable and animal kingdoms it had been temporarily attached—περιεγένετο (or rather in contact with, as far as

the alchemical transmutation of the physical body was concerned), and also the post-mortem state (Kâma Loka), both of his own soul and that of others.

He then incarnated in (3) Hermotimus. In this birth he went on a pilgrimage to the famous temple of Apollo at Branchidæ—on the Ionian sea-coast, a little south of Miletus—but Ovid (*Metamorph.*, xv.) says to the temple of Juno at Argos, and Tertullian, *De Anim.*, to the temple of Apollo at Delphi), and there pointed out the shield which he carried as Euphorbus, and which Menelaus had hung up in the temple as a dedicatory offering. The shield had by that time rusted to pieces, and nothing but the carved ivory face on the boss remained.

In his next birth he was (4) Pyrrhus, a Delian fisherman, and still retained the memory of his past births. Finally he was reincarnated as Pythagoras.

Hieronymus (*Apol. ad Rufinum*), however, gives another tradition, which recites the births of the great Samian as (1) Euphorbus, (2) Callides, (3) Hermotimus, (4) Pyrrhus, (5) Pythagoras.

Porphyry (*Vit. Pythag.*) agrees with Laërtius, and Aulus Gellius (IV. xi.) adds to Porphyry's list (5) Pyrandrus, (6) Callidas, and (7) Alce, a most beautiful woman of easy virtue. Whereas the Scholiast on Apollonius Rhodius (*Argonautica*, i.; see Observations of Ægidius Menagius on Diogenes Laërtius, p. 349, Amsterdam ed., 1618) tells us concerning Æthalides that "the Pythagoreans assert that this Æthalides, his soul being indestructible, lived again in Trojan times as Euphorbus, son of Pantus. Subsequently he was born as Pyrrhus, the Cretan; and afterwards as a certain Elius, whose name is unknown. And finally he became Pythagoras."

Such seems to have been the mixed report that got abroad from the indiscreet revelations of the disciples of the great teacher. They had better have said all or said nothing.

Other Instances of Previous Lives of "Initiates."

In Philostratus' *Life of Apollonius* we also find a few references to the past births of several ancient sages. For instance (I. i.), Empedocles (fifth century, B.C.) declares: "I was formerly a young girl." Iarchas, the "chief of the Brâhmans," tells Apollonius that he was formerly a great monarch, named Ganga, at a time

when the "Æthiopians" (? Atlanteans) occupied India, and that his body in that birth was ten cubits high. At the same time he pointed out a young Hindu who, he averred, had formerly been Palamedes in Trojan times, and who knew how to write without ever having learned the art (III. xx-xxii.).

Iarchas (xxiii.) then proceeded to tell his Grecian guest that he saw that he (Apollonius) had been in a former birth the captain of an Egyptian vessel. Apollonius replied that that was true, and added some interesting details.

Julian the Emperor believed that he was a reincarnation of the soul of Alexander the Great.

Finally Marinus (*Vit. Procli*) tells us that Proclus was persuaded that he had been Nichomachus, the Pythagorean, in a former birth.

The Wheel of Life.

The wheel of life, referred to by Pythagoras, is called by Proclus (*Tim.*, i. 32) the "cycle of generation" (κύκλος τῆς γενέσεως), Orpheus himself naming it the "wheel," while Simplicius (*De Cœlo*, ii. 91, c) says that it was symbolized by the wheel of Ixion, and adds, "he was bound by God to the wheel of fate and of generation." And Proclus (*Tim.*, v. 330) writes that: "There is but one way of escape for the soul from the cycle of generation, namely, to turn itself from its pilgrimage in generation, and to hasten to its spiritual prototype . . . as Orpheus says, 'to cease from the cycle and gain breathing space from evil.'"

Of Metensomatosis.

Plotinus also (*En.*, I. xii.) makes the following emphatic declaration concerning reincarnation: "It is a universally admitted belief that the soul commits sins, expiates them, undergoes punishment in the invisible world, and passes into new bodies." He further states (*En.*, IV. ix.): "There are two modes of a soul entering a body; one when the soul being already in a body, undergoes metensomatosis (μετενσωμάτωσις) that is to say, passes from an aërian or igneous body into a physical body . . .; the other when a soul passes from an incorporeal state into a body of a certain kind."

Of the Tenet, in the Mysteries.

Now in the Mysteries, the doctrine of reincarnation was fully and scientifically expounded. Thus we find Plutarch (*De Esu Carn.*,

Or. i. 7, 240, T. xiii.) declaring that the whole story of Bacchus and his being torn in pieces by the Titans, and their subsequent destruction by Jupiter, was "a sacred narrative concerning reincarnation" (*μῦθος εἰς τὴν παλιγγενεσίαν*).

Again the Rape of Proserpine, which was also one of the dramatic representations of the lesser mysteries, "signifies the descent of souls" (Sallust, *De Diis et Mundo*, iv.).

As to the popular superstition that it was possible for the soul to reincarnate in an animal, the true teaching of the Mysteries on this point is set forth clearly and plainly by Proclus. It refers to one aspect of the intermediate state of the irrational part of the soul between two births. Therefore we find him writing: "True reason asserts that the human soul may be lodged in brutes, *yet in such a manner, as that it may obtain its own proper life*, and that the degraded soul may, as it were, be carried above it and be bound to the baser nature by a propensity and similitude of affection. And that this is the only mode of insinuation we have proved by a multitude of arguments, in our Commentaries on the *Phædrus*." (Proclus, *Theol. Plat.*, Taylor, p. 7, Introd.) For Hermes, expounding the teaching of the Egyptian Mysteries, asserts in unmistakable terms that the human soul can never return to the body of an animal (Com. of Chalcidius on *Timæus*, ed. Fabric., p. 350; but see my *Plotinus*, pp. 32 *sq.*).

The Psychopomp.

The presiding deity of rebirth was Hermes, the psychopomp, or leader of souls. Thus Proclus (*Comment. on First Alcibiades*) writes: "Hermes governs the different herds of souls, and disperses the sleep and oblivion with which they are oppressed. He is likewise the supplier of recollection, the end of which is a genuine intellectual apprehension of divine natures." This is the "eternal memory" or "heart-memory"; and thus Hermes is appropriately said to have given this boon to Æthalides as narrated above.

Of Liberation.

Finally Porphyry, in his *Auxiliaries to the Perception of Intelligibles*, admirably sets forth the mode of liberation from the cycle of rebirth as follows: "That which nature binds, nature also dissolves: and that which the soul binds, the soul likewise dissolves. Nature, indeed, bound the body to the soul; but the soul binds

herself to the body. Nature, therefore, liberates the body from the soul; but the soul liberates herself from the body. . . . Hence there is a twofold death; the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to philosophers [initiates], in which the soul is liberated from the body. Nor does the one entirely follow the other."

This is further explained by Taylor (*Myst. Hymns*, p. 162, n.) who writes: "Though the body, by the death which is universally known, may be loosened from the soul, yet while material passions and affections reside in the soul, the soul will continually verge to another body, and as long as this inclination continues, remain connected with body."

Such is a very bare outline of the great doctrine of rebirth, on which many volumes could be written. I have only attempted to set down a few points, to show what were the views of the genuine philosophers and mystics of the ancient Orphic tradition, and how similar they are to the modern exposition of the tenet. Much more information could be added, but the subject would then have to be treated separately and not as merely subordinate to the general subject of Orphic theology.

Conclusion.

My task is done and my small skiff launched. That it is imperfect and unworthy of so precious a burden of ancient treasure, no one is better aware than myself. But such as it is, I commit it to the troubled sea of modern thought, hoping that a favourable current may carry it to some few who can value the freight at its true worth. In the construction of my skiff I have mainly combined the researches of Lobeck, who was a scholar and no mystic, with the writings of Taylor, who was half scholar, half mystic, and cemented all together with some information derived from H. P. Blavatsky, who was a mystic and no scholar. I write as a man convinced that the Mysteries have not gone from the earth, but still exist and have their genuine adherents and initiators; in the fervent hope that some, at least, who read, will not be unmindful of the past, and with the certain knowledge that a few actually possess a full memory of that past which the many have, for a time, forgotten.

G. R. S. Mead.

BERKELEY AND THE OCCULT PHILOSOPHY.

THERE is a useful work to be done by some earnest and devoted student in the reviewing of the great philosophical systems of the world by the light of the body of thought and knowledge which we recognize as Theosophy. Theosophy, in one of its aspects, is like a focus at which converge rays of thought from many directions. It finds fundamental unifying truth, identical in essence though varying in expression, underlying all the great religions of the world; and similarly, the speculations and reasonings of the great ethical and metaphysical thinkers are worthy of special study from this one central aspect. Theosophy can take from them all, learn from them all, and at the same time illuminate them all from its own resources. A theosophical history of philosophy would, if well and carefully written, be a work of the greatest value. Will such a book ever be written? The opportunity is open.

This article is not part of any such scheme, though if it have any value at all it may suggest to other students the advisability of treating other philosophies in a similar manner. The writings of Locke, Hume and Berkeley—not to go beyond our own English philosophers—may be applied to the service of Theosophical students with very great advantage. Where their arguments strengthen the Theosophical hypotheses, what they say may be given with all the weight of the authority of reputable names in philosophy; and where they are antipathetic they are even more worthy of careful regard, because no one knows his own case well until he has mastered the best that is said against it.

Berkeley's position in literature and philosophy is particularly interesting. He is the author of an English classic, and the propounder of a scheme of thought which revolutionized metaphysics and became the generant of a notable line of thinkers. Yet the only work by which he is generally known, and which contains the whole sum of what is popularly called the Berkeleyan philosophy,

is but a fragment of less than 150 pages, or 182 paragraphs, inclusive of the Introduction; this, indeed, being not a mere preface, but a reasoned exposition of a view of abstract ideas, essential to the argument of the main work. The *Principles of Human Knowledge* is one of the great books of the language. Sir John Lubbock, in his choice catalogue of classics, includes it among the "best hundred books." Its very smallness is one of the qualities of its greatness. It is compact without being scanty, and closely reasoned whilst never sacrificing lucidity to compression. There is not an unnecessary sentence in it, nor one that could with advantage be expanded. Its periods are models of style, and as an example of the selection of forms of words to express niceties of thought about subtle things, English literature probably has nothing to show that can be said to be superior to it. Even were it not important as a philosophical treatise, criticism would mark the *Principles of Human Knowledge* as distinguished for its purely literary virtues.

But though this much in praise of Berkeley may be gratefully conceded, yet some of his modern admirers claim for him an originality which fuller knowledge does not justify. Dr. Collyns Simon, in the introduction to his edition of the *Principles*, speaks of the "great fact of nature discovered by Berkeley through all the vast entanglements of the physics and metaphysics of his day," as being "simply and singly the proposition that matter is a phenomenon, a thing manifest in sense, not inferred, not a thing rendered probable, or possible, or necessary, by what we thus find manifest in sense." Professor Campbell Fraser—surely the most devoted editor a philosopher ever had—also uses this word "discovery" concerning Berkeley's proposition.

But in truth, Berkeley no more discovered this fact in nature than, to quote another popular error, Darwin "discovered" the fact of evolution. It was, indeed, new to his day and generation. It burst into being with all the audacity and freshness of a newly-born child of thought. But ideas, like individuals, would seem to live, die, remain in a Devachan of temporary oblivion, and then re-incarnate into the world of mind. How many of the notions that are supposed to tingle with modernity and literally smell of wet paint are simply old truths revived? The oldest truths, indeed, are still the most novel, and the newest but the old ones re-stated.

Berkeley was, as pointed out in a footnote to the *Secret Doctrine*,* "no better than the pale copyist of antiquity." The justification for this remark is afforded on the same page, where quotations are given from the *Anugîtâ*, in which Mind, personified, is made to say:

"The rose smells not without me, the eye does not take in colour, etc., etc., I am the eternal chief among all the elements—*i.e.*, senses. Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects, even with the senses exerting themselves."

What does this passage do but state in the language of poetry, in which the metaphysics of Eastern literature are usually invested as with a silken robe, what Berkeley expresses in cold prose when he writes that "neither our thoughts nor passions nor ideas formed by the imagination, exist *without* the mind." And he proceeds, in the same strain: "there was an odour, that is, it was smelled; there was a sound, that is to say it was heard; a colour or figure, and it was perceived by sight or touch. That is all I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things, without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds of thinking things which perceive them."

The identity of the essential features of the Berkeleyan philosophy with the ancient Eastern metaphysic is even clearer from the account given by Professor Max Müller† of the two schools which have claimed to be the true interpreters of the Vedânta, that of Shaṅkara, and that of Râmânuja. Both agree "that whatever is true in this unreal world is Brahman," the highest self—the "self of the universe and the self of the soul." "Without Brahman, even this unreal world would be impossible; or, as we should say, there would be nothing phenomenal unless there was something noumenal." What is this but pure Berkeleyanism, as expressed in this noble passage in the *Principles:* "Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, to wit, that all

* *Secret Doctrine*, Vol. I. p. 96 (edition of 1888).

† *Psychological Religion*, p. 314.

the choir of heaven and furniture of the earth, in a word all those bodies which compose the mighty frame of the world, have not any subsistence without a mind, that their *being*—*esse*—is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other *created spirit*, they must either have no existence at all, *or else subsist in the mind of some eternal spirit;* it being perfectly unintelligible and involving all the absurdity of abstraction, to attribute to any single part of them an existence independent of a spirit."

We do well to be jealous for the greatness of the old philosophies, in which all that is best in the newest thought may be found to be rooted. Our admiration for the moderns is not lessened by an understanding of the extent to which they are indebted to, or in harmony with, the ancients. Nor is it merely archæologically interesting to find the philosophy of a writer like Berkeley asserting that which was asserted in the Upanishads that have been sacred in India for millennia. It is a little startling at first; but the effect is, or should be, that while gratefully availing ourselves of the adaptability of the newer writers to newer needs, we are sent back to the founts of wisdom and understanding which have flowed pure and undefiled for ages. The circumspection and calm building up of the logical structure of the argument, such as mark the work of a writer like Berkeley, appeal to the modern mind perhaps more powerfully than the simple directness or the poetical symbolism of the old books. Old diamonds are often the better for new settings, according to the exigencies they are required to meet. Every age requires the old truths to be stated to it differently. And, fortunately, truth is not copyright. To plagiarize from it is not a legal offence. Anyone may publish it at will. The pity is that so few are inclined to do so.

The distinguishing merit of Berkeley's argument in the *Principles of Human Knowledge*, that which raises it above the work of the group of metaphysicians who preceded and followed him—the former of whom he endeavoured to set right, and the latter of whom founded their thought on criticisms of his contentions—is that it makes the materialistic standpoint simply untenable. Those who have endeavoured to answer him have usually started by misunderstanding him. This is a method from which those who adopt

it derive a measure of complacent satisfaction relative to the extent of their misconception and the emphasis of their utterance. Dr. Johnson, with his blunt dogmatism, imagined that he had knocked the bottom out of Berkeley's philosophical tub when he suggested that if the author of the *Principles* would kick a stone he would at once be convinced of the reality of matter. But Berkeley never disputed or doubted this reality. On the contrary, he says: "I do not argue against the existence of any one thing that we can apprehend, either by sensation or reflection." To the objection that his argument for the dependence of matter upon mind takes away all corporeal substance, he replies: "To this my answer is that if the word *substance* be taken in the vulgar sense, for a combination of sensible qualities, such as extension, solidity, weight, etc., this we cannot be accused of taking away; but if it be taken in the philosophic sense, for the support of accidents or qualities without the mind, then, indeed, I acknowledge that we take it away, if one may be said to take away that which never had any existence, not even in the imagination." (The latter phrase, "even in the imagination," as G. H. Lewes remarks,* "is not well said." "That substance was imagined to exist, as a support of accidents, Berkeley's argument supposes: it is against such an imaginary existence that he directs his attacks. Perhaps he means that no image of substance could be formed in the mind; which no one disputes.")

What can materialism have to say in opposition to the simple but comprehensive thesis of Berkeley? See what it amounts to. That all our knowledge comes to us through the mind; without the mind we should know nothing, and nothing would have any existence for us; therefore, the whole universe has no existence apart from mind. It is self-evident, and it is unanswerable. Professor Huxley† conceives that "this reasoning is irrefragable, and therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative." You cannot found a satisfactory philosophy of life on the self-sufficiency of the material world of phenomena, representing this as all that we know or can know, when it is shown that we

* *Biographical History of Philosophy*, footnote to chapter on "Berkeley and Common Sense."

† *Metaphysics of Sensation*, edition 1894, p. 279.

cannot know anything whatever apart from that soul or self in us which is not material at all.

So far as the argument of his best-known book is concerned, Berkeley does not settle the whole problem of mind and phenomena. In the *Principles of Human Knowledge*, he does but make plain the dependability of the very recognition of the material world upon mind. It is a tremendous gain to start away on the metaphysical pilgrimage with this compass in hand. But the subject is as yet by no means exhausted.

At present we understand (1) that the material world is real; but (2) that its reality is only recognized through mind or spirit. Now we want to know more of the nature of matter, and its relation to spirit. Are they two separate, distinct, and irreconcilable elements in nature? or are they simply the polarities of one substance? or is matter but the sensible interpretation and outward expression of spirit?

It is in trying to obtain an answer to this problem from the works of Berkeley, that one discovers how his views ripened with his years. When he wrote the *Principles* he was a young man of twenty-seven. "We are none of us infallible, not even the youngest of us," once remarked the late Lord Bowen; and we are none of us omniscient either. An immense widening of the intellectual range is apparent between the *Principles of Human Knowledge* and the philosophical ideas expressed in *Siris*. Twenty-four years had passed between the issue of the two books. Berkeley had been Bishop of Cloyne, had travelled, and had read and reflected much in the meantime. A spirit less insistent pervades the later work. Its literary style is richer, and its philosophic temper is finer. There is an absence of that element which Professor Huxley calls "cocksureness." *Siris* suggests rather than enforces. Scholarship is brought to the aid of deep thinking, and the result is a noble and stimulating piece of philosophical literature.

Had the book of the young logician of twenty-seven been completed by the ripe scholar of fifty-one, we should have had in the second part an exposition of a conception of matter identical with that upon which the philosophy of occultism is based. We are warranted in saying that much from what we find in *Siris*. What is that conception? It is stated by H. P. Blavatsky* in these terms:

* *Secret Doctrine*, Vol. I. p. 274.

"Everything in the universe, throughout all its kingdoms, is *conscious: i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognize—of consciousness, say in stones, we have no right to say that no consciousness exists there. There is no such thing as either dead, or blind matter, as there is no blind or unconscious Law. These find no place among the conceptions of occult philosophy. The latter never stops at surface appearances, and for it the noumenal essences have more reality than their objective counterparts: it resembles therein the mediæval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy."

It was towards this conception of the universe that the thought of Berkeley gravitated in his later years. Professor Campbell Fraser notices his "growing inclination towards Platonism, in its Neoplatonic mystical form." In the *Principles* he had cleared the way for a proper philosophical conception of the world of phenomena. In *Siris* he becomes constructive, and, with a luxuriance of erudition which makes the essay a delight to the reader, he propounds a view of thought and of things that was necessary to make his system complete.

He finds throughout nature an universally diffused principle, intelligent and self-sustained. "The hidden force that unites, adjusts, and causes all things to hang together and move in harmony —which Orpheus and Empedocles styled love—this principle of union is no blind principle, but acts with intellect. This divine love and intellect are not themselves obvious to our view, or otherwise discerned than in their effects. Intellect enlightens, love connects, and the sovereign good attracts all things." "All things are made for the supreme good, all things tend to that end."

The Pythagoreans and Platonists, Berkeley considered, had a notion of "the true system of the world." "They allowed of mechanical principles, but actuated by soul or mind; they distinguished the primary qualities in bodies from the secondary, making the former to be physical causes, and they understood physical causes in a right sense: they saw that a mind infinite in power, unextended, invisible, immortal, governed, connected and contained

all things: they saw that there was no such thing as real, absolute space; that mind, soul, or spirit truly and really exists: that bodies exist only in a secondary and dependent sense, that the soul is the place of forms: that the sensible qualities are to be regarded as acts only in the cause, and as passions in us: they actually considered the differences of intellect, rational soul, and sensitive soul, with their distinct acts of intellection, reasoning, and sensation: points wherein the Cartesians and their followers, who consider sensation as a mode of thinking, seem to have failed. They knew there was a subtle æther pervading the whole mass of corporeal beings, and which was itself actually moved and directed by a mind: and that physical causes were only instruments, or rather marks and signs."

This paragraph is especially worthy of careful study, as showing what Berkeley had come to regard as the true philosophy of the universe. Here we have set forth a clear conception of the astral world, as separate from the physical and spiritual worlds. The whole Theosophical metaphysic is, in fact, summarized here with tolerable exactness and admirable succinctness.

Yet again, in passages full of interest for the Theosophical student, does Berkeley insist on the unity of nature, and the invariable operation of Law in all things. The idea of blind fate or blind chance being at the root of happenings seems to him to be unintelligible. "Such is the mutual relation, connection, motion and sympathy of the parts of this world, that they seem as it were animated and held together by one soul." He quotes with an evident sense of its value, the "opinion of remote antiquity that the world was an animal." "This opinion was so general and current among the Greeks, that Plutarch asserts all others held the world to be an animal, and governed by providence, except Leucippus, Democritus, and Epicurus. And although an animal containing all bodies within itself could not be touched or sensibly affected from without, yet it is plain they attributed to it an inward sense and feeling, as well as appetites and aversions: and that from all the various tones, actions and passions of the universe, they suppose one symphony, one animal act and life to result."

And again he writes: "Jamblichus declares the world to be one animal, in which the parts, however distant from each other, are nevertheless related and connected by one common nature. And

he teacheth, what is also a received notion of the Pythagoreans and Platonists, that there is no chasm in nature, but a chain or scale of beings, rising by gentle, uninterrupted gradations from the lowest to the highest, each nature being informed and perfected by the participation of a higher." This, surely, is a statement of what may be called the Theosophical view of evolution, or of the evolutionary stages, which it is well worth bearing in mind.

One more passage may finish this review of Berkeley's later philosophy. It is a necessary passage, because it brings the doctrine to its logical and true consummation. His beloved Platonists, Stoics, and Pythagoreans, he says, found "a life infused throughout all things," "producing and forming within, as art doth without." By virtue of this life the great masses are held together in their orderly courses, as well as the minutest particles governed in their natural motions, according to the several laws of attraction, gravity, electricity, magnetism, and the rest. It is this which gives instincts, which teaches the spider her web, and the bee her honey. This it is that directs the roots of plants to draw forth juices from the earth, and the leaves and corticle vessels to separate and attract such particles of air and elementary fire as suit their respective natures."

This sublime conception, enchanting to the imagination, and at the same time satisfying to the mind, an inspiration to the poet and a key to the philosopher, sufficient alike for the man of science and the spiritual aspirant, invests life with added dignity and the world with a new beauty. For those who realize it, that which is called matter is not a lifeless mass of inert atoms, but eternally vital and conscious, bound together by living forces, directed by intelligence, each particle the outward and palpable expression of the one spiritual presence that dominates the universe. The cloud that caps the mountain top and catches the gilding gleams of the morning sun as it rises upon an awakening world, the crags and boulders that make the slope rugged and give grandeur to the mass—these, as well as the leaves of the trees and the green blades of the grass in the valley, and the myriad forms of animal and insect life that buzz and stir around, are really alive, each acting in its own way on its own plane, to one end, with one purpose, and infused through and through with one quickening spirit. Could there be a more ennobling aspect? Could there be a truer one? The poets, with their

quick perception of truth flashing across their brains while yet it fails to stir minds less acute to inspirations from the divine mind, have frequently given exquisite expression to this idea. Shelley does so in "Queen Mab":

> How strange is human pride!
> I tell thee that those living things,
> To whom the fragile blade of grass
> That springeth in the morn
> And perisheth ere noon
> Is an unbounded world;
> I tell thee that those viewless beings
> Whose mansion is the smallest particle
> Of the impassive atmosphere,
> Think, feel, and live like man;
> That their affections and antipathies,
> Like his, produce the laws
> Ruling their moral state;
> And the minutest throb
> That through their frames diffuses
> The slightest, faintest motion,
> Is fixed and indispensable
> As the majestic laws
> That rule yon rolling orbs.

Those who find a difficulty in thinking out the idea of the true relation of spirit and matter embodied in this conception, will probably be helped by a very apropos parallel worked out in an essay by Emma Marie Caillard, in the *Contemporary Review* for September, 1894. The writer takes an example which she rightly describes as "at once close and extraordinarily suggestive"—that of thought and language. Matter is a real thing, she says, just as language is a real thing; but we could not have had language without thought, and in the same manner it is contended that we could not have had matter without spirit, or the imminent reason, of which it is the expression. "Language is the mode in which thought takes shape, its way of becoming known to itself, and therefore language is evidently dependent upon thought for its existence, but their relationship is a far more intimate one than that of cause and effect." Arguing from this ingenious analogy, the writer of the essay arrives at the conclusion "that spiritual life is universal, and that to human intelligence it is universally manifested through matter; only that as we descend in the scale from man to animal, from animal to plant, from plant to crystal, we observe it diminish in power, activity and intensity, until when we reach the inorganic stage of matter we find an enormous difference in the spiritual life, as in its material expression."

Studies of this kind may not be popular, but nevertheless they repay labour. A proper understanding of these matters is essential to a true grasp of religious and philosophical truth and scientific knowledge. And, as Berkeley beautifully says: "The eye, by long use, comes to see even in the darkest cavern: and there is no subject so obscure but we may discern some glimpse of truth by long poring on it. Truth is the cry of all and the game of a few. Certainly, where it is the chief passion, it doth not give way to vulgar cares and views: nor is it contented with a little ardour in the early time of life; active, perhaps, to pursue, but not so fit to weigh and revise. He that would make a real progress in knowledge must dedicate his age as well as youth, the later growth as well as first fruits, at the altar of truth."

ERNEST SCOTT.

MAN AND HIS BODIES.

(*Continued from p.* 20.)

III.—The Mind Bodies.

We have already studied at some length the physical and astral bodies of man. We have studied the physical both in its visible and invisible parts, working on the physical plane; we have followed the various lines of its activities, have analyzed the nature of its growth, and have dwelt upon its gradual purification. Then we have considered the astral body in a similar fashion, tracing its growth and functions, dealing with the phenomena connected with its manifestation on the astral plane, and also with its purification. Thus we have gained some idea of human activity on two out of the seven great planes of our universe. Having done so, we can now pass on to the third great plane, the mind-world; when we have learned something of this we shall have under our eyes the physical, the astral, and the mental worlds—our globe and the two spheres surrounding it—as a triple region, wherein man is active during his earthly incarnations and wherein he dwells also during the periods which intervene between the death that closes one earth-life and the birth which opens another. These three concentric spheres are man's school-house and kingdom: in them he works out his development, in them his evolutionary pilgrimage; beyond them he may not consciously pass until the gateway of initiation has opened before him, for out of these three worlds there is no other way.

This third region that I have called the mind-world includes that which is familiar to Theosophists under the name of Devachan or Devaloka, the land of the gods, the happy or blessed land, as some translate it. It bears that name because of its nature and condition, nothing interfering with that world which may cause pain or sorrow; Devachan is essentially the world of the mind—of

the mind set free from astral and physical limitations, and it is therefore a world into which, though it is of course still imperfect, evil in its positive aspects cannot penetrate.

A preliminary word of explanation regarding this region as a whole is necessary in order to avoid confusion. While, like the other regions, it is subdivided into seven sub-planes, it has the peculiarity that these seven are grouped into two sets—a three and a four. The three upper sub-planes are technically called arûpa, or without body, owing to their extreme subtlety, while the four lower are called rûpa, or with body. Man has two vehicles of consciousness, consequently, in which he functions on this plane, to both of which the term mind-body is applicable. The lower of these, the one with which we shall first deal, may however be allowed to usurp the exclusive use of the name until a better one be found for it; for the higher one is known as the causal body, for reasons which will become clear further on. Students will be familiar with the distinction between the Higher and Lower Manas; the causal body is that of the Higher Manas, the permanent body of the Ego, or man, lasting from life to life; the mind-body is that of the Lower Manas, lasting after death and passing into Devachan, but disintegrating when the life on the rûpa levels of Devachan is over.

(*a*) *The Mind-Body.*—This vehicle of consciousness belongs to, and is formed of the matter of, the four lower levels of Devachan. While it is especially the vehicle of consciousness for that part of the mental plane, it works upon and through the astral and physical bodies in all the manifestations that we call those of the mind in our ordinary waking consciousness. In the undeveloped man, indeed, it cannot function separately on its own plane as an independent vehicle of consciousness during his earthly life, and when such a man exercises his mental faculties, they must clothe themselves in astral and physical matter ere he can become conscious of their activity. The mind-body is the vehicle of the Ego, the Thinker, for all his reasoning work, but during his early life it is feebly organized and somewhat inchoate and helpless, like the astral body of the undeveloped man.

The matter of which the mind-body is composed is of an exceedingly rare and subtle kind. We have already seen that

astral matter is much less dense than even the ether of the physical plane, and we have now to enlarge our conceptions of matter still further, and to extend it to include the idea of a substance invisible to astral sight as well as to physical, far too subtle to be perceived even by the "inner" senses of man. This matter belongs to the fifth plane counting downwards, or the third plane counting upwards, of our universe, and in this matter the Self manifests as mind, as in the next below it (the astral) it manifests as sensation. There is one marked peculiarity about the mind-body, as its outer part shows itself in the human aura; it grows, increases in size and in activity, incarnation after incarnation, with the growth and development of the man himself. This peculiarity is one to which so far we are not accustomed. A physical body is built incarnation after incarnation, varying according to nationality and sex, but we think of it as very much the same in size since Atlantean days. In the astral body we found growth in organization as the man progressed. But the mind-body literally grows in size with the advancing evolution of the man. If we look at a very undeveloped person, we shall find that the mind-body is even difficult to distinguish—that it is so little evolved that some care is necessary to see it at all. Looking then at a more advanced man, one who is not spiritual, but who has developed the faculties of the mind, who has trained and developed the intellect, we shall find that the mind-body is acquiring a very definite development, and that it has an organization that can be recognized as a vehicle of activity; it is a clear and definitely outlined object, fine in material and beautiful in colour, continually vibrating with enormous activity, full of life, full of vigour, the expression of the mind in the world of the mind.

As regards its nature, then, made of this subtle matter; as regards its functions, the immediate vehicle in which the Self manifests as intellect; as regards its growth, growing life after life in proportion to the intellectual development, becoming also more and more definitely organized as the attributes and the qualities of the mind become more and more clearly marked. It does not, like the astral body, become a distinct representation of the man in form and feature, when it is working in connection with the astral and physical bodies; it is oval—egg-like—in outline, interpenetrating of

course the physical and astral bodies, and surrounding them with a radiant atmosphere as it developes—becoming, as I said, larger and larger as the intellectual growth increases. Needless to say, this egg-like form becomes a very beautiful and glorious object as the man developes the higher capacities of the mind; it is not visible to astral sight, but is clearly seen by the higher vision which belongs to the devachanic plane, the world of mind. Just as an ordinary man living in the physical world sees nothing of the astral world—though surrounded by it—until the astral senses are opened, so a man in whom only the physical and astral senses are active will see nothing of the mind-world or of forms composed of its matter, unless the devachanic senses be opened, albeit Devachan surrounds us on every side.

These keener senses, the senses which belong to the mind-world, differ very much from the senses with which we are familiar here. The very word "senses" in fact is a misnomer, for we ought rather to say the devachanic "sense." The mind comes into contact with the things of its own world as it were directly over its whole surface. There are no distinct organs for sight, hearing, touch, taste and smell; all the vibrations which we should here receive through separate sense-organs, in that region give rise to all these characteristics at once when they come into touch with the mind. The mind-body receives them all at one and the same time, and is at it were conscious all over of everything which is able to impress it at all.

It is not easy to convey in words any clear idea of the way this sense receives an aggregate of impressions without confusion, but it may perhaps be best described by saying that if a trained student passes into that region, and there communicates with another student, the mind in speaking speaks at once by colour, sound and form, so that the complete thought is conveyed as a coloured and musical picture instead of only a fragment of it being shown, as is done here by the symbols we call words. Some readers may have heard of ancient books written by great initiates in colour-language, the language of the Gods; that language is known to many chelâs and is taken, so far as form and colour are concerned, from the devachanic "speech," in which the vibrations from a single thought give rise to form, to colour and to sound. It is not that the mind

thinks a colour, or thinks a sound, or thinks a form; it thinks a thought, a complex vibration in subtle matter, and that thought expresses itself in all these ways by the vibrations set up. The matter of the mind-world is constantly being thrown into vibrations which give birth to these colours, to these sounds, to these forms; and if a man be functioning in the mind-body apart from the astral and the physical, he finds himself entirely freed from the limitations of their sense-organs, receptive at every point to every vibration that in the lower world would present itself as separate and different from its fellows.

When, however, a man is thinking in his waking consciousness and is working through his astral and physical bodies, then the thought has its producer in the mind-body and passes out, first to the astral and then to the physical; when we think, we are thinking by our mind-body—that is, the agent of thought, the consciousness which expresses itself as "I." The "I" is illusory, but it is the only "I" known to the majority of us. When we were dealing with the consciousness of the physical body, we found that the man himself was not conscious of all that was going on in the physical body itself, that its activities were partially independent of him, that he was not able to think as the tiny separate cells were thinking, that he did not really share that consciousness of the body as a whole. But when we come to the mind-body we come to a region so closely identified with the man that it seems to be himself; "I think," "I know"—can we go behind that? The mind is the self in the mind-body, and it is that which for most of us seems the goal of our search after the self. But this is only true if we are confined to the waking consciousness. Anyone who has learned that the waking consciousness, like the sensations of the astral body, is only a stage of our journey as we seek the self, and who has further learned to go beyond it, will be aware that this in its turn is but an instrument of the real man. Most of us, however, as I say, do not separate, cannot separate in thought, the man from his mind-body, which seems to them to be his highest expression, his highest vehicle, the highest self they can in any way touch or realize. This is the more natural and inevitable in that the individual, the man, at this stage of evolution, is beginning to vivify this body and to bring it into pre-eminent activity. He has

vivified the physical body as a vehicle of consciousness in the past, and is using it in the present as a matter of course. He is vivifying the astral body in the backward members of the race, but in very large numbers this work is at least partially accomplished; in this Fifth Race he is working at the mind-body, and the special work on which humanity should now be engaged is the building, the evolution of this body.

We are then much concerned to understand how the mind-body is built and how it grows. It grows by thought. Our thoughts are the materials we build into this mind-body; by the exercise of our mental faculties, by the development of our artistic powers, our higher emotions, we are literally building the mind-body day by day, each month and year of our lives. If you are not exercising your mental abilities, if so far as your thoughts are concerned you are a receptacle and not a creator; if you are constantly accepting from outside instead of forming from within; if as you go through life the thoughts of other people are crowding into your mind; if this be all you know of thought and of thinking, then, life after life, your mind-body cannot grow; life after life you come back very much as you went out; life after life you remain as an undeveloped individual. For it is only by the exercise of the mind itself, using its faculties creatively, exercising them, working with them, constantly exerting them—it is only by these means that the mind-body can develope, and that the truly human evolution can proceed.

The very moment you begin to realize this, you will probably try to change the general attitude of your consciousness in daily life; you will begin to watch its working; and as soon as you do this you will notice that, as just said, a great deal of your thinking is not your thinking at all, but the mere reception of the thoughts of other people: thoughts that come you do not know how; thoughts that arrive you do not know whence; thoughts that take themselves off again you do not know whither; and you will begin to feel, probably with some distress and disappointment, that instead of the mind being highly evolved, it is little more than a place through which thoughts are passing. Try yourself, and see how much of the content of your consciousness is your own, and how much of it consists merely of contributions from outside. Stop

yourself suddenly now and then during the day, and see what you are thinking about, and on such a sudden checking you will probably either find that you are thinking about nothing—a very common experience—or that you are thinking so vaguely that a very slight impression is made upon anything you can venture to call your mind. When you have tried this a good many times, and by the very trying have become more self-conscious than you were, then begin to notice the thoughts you find in your mind, and see what difference there is between their condition when they came into the mind and their condition when they go out of it—what you have added to them during their stay with you. In this way your mind will become really active and will be exercising its creative powers, and if you be wise, you will follow some such process as this: first, you will choose the thoughts that you will allow to remain in the mind at all; whenever you find in the mind a thought that is good, you will dwell upon it, nourish it, strengthen it, try to put into it more than it had at first, and send it out as a beneficent agent into the astral world; when you find in the mind a thought that is evil, you will turn it out with all imaginable promptitude. Presently you will find that as you welcome into your mind all thoughts that are good and useful, and refuse to entertain thoughts which are evil, this result will appear: that more and more good thoughts will flow into your mind from without, and fewer and fewer evil thoughts will flow into it. The effect of making your mind full of good and useful thoughts will be that it will act as a magnet for all the similar thoughts that are around you; as you refuse to give any sort of harbourage to evil thoughts, those that approach you will be thrown back by an automatic action of the mind itself. The mind-body will take on the characteristic of attracting all thoughts that are good from the surrounding atmosphere, and repelling all thoughts that are evil, and it will work upon the good and make them more active, and so constantly gather a mass of mental material which will form its content and will grow richer every year. When the time comes when the man shall shake off the astral and physical bodies finally, passing into the mind world he will carry with him the whole of this gathered-up material; he will take with him the content of consciousness into the region to which it properly belongs, and he will use his

devachanic life in working up into faculties and powers the whole of the materials which it has stored.

At the end of the devachanic period the mind-body will hand on to the permanent causal body the characteristics thus fashioned, that they may be carried on into the next incarnation. These faculties, as the man returns, will clothe themselves in the matter of the rûpa planes of the mind-world, forming the more highly organized and developed mind-body for the coming earth life, and they will show themselves through the astral and physical bodies as the "innate faculties," those with which the child comes into the world. During the present life we are gathering together materials in the way which I have sketched; during the devachanic life we work up these materials, changing them from separate efforts of thought into faculty of thought, into mental powers and activities. That is the immense change made during the devachanic life, and inasmuch as it is limited by the use we are making of the earth-life, we shall do well to spare no efforts now. The mind-body of the next incarnation depends on the work we are doing in the mind-body of the present; here is then the immense importance to the evolution of the man of the use which he is now making of his mind-body; it limits his activities in Devachan, and by limiting those activities it limits the mental qualities with which he will return for his next life upon earth. We cannot isolate one life from another, nor miraculously create something out of nothing. Karma brings the harvest according to our sowing; scanty or plentiful is the crop as the labourer gives seed and tillage.

The automatic action of the mind-body, spoken of above, may perhaps be better understood if we consider the nature of the materials on which it draws for its building. The Universal Mind, to which it is allied in its inmost nature, is the storehouse in its material aspect from which it draws these materials. They give rise to every kind of vibration, varying in quality and in power according to the combinations made. The mind-body automatically draws to itself from the general storehouse matter that can maintain the combinations already existing in it, for there is a constant changing of particles in the mind-body as in the physical, and the place of those which leave is taken by similar particles that come. If the man finds that he has evil tendencies and sets to work to change

them, he sets up a new set of vibrations, and the mind-body, moulded to respond to the old ones, resists the new, and there is conflict and suffering. But gradually, as the older particles are thrown out and are replaced by others that answer to the new vibrations—being attracted from outside by their very power to respond to them—the mind-body changes its character, changes, in fact, its materials, and its vibrations become antagonistic to the evil and attractive to the good. Hence the extreme difficulty of the first efforts, met and combated by the old form-aspect of the mind; hence the increasing ease of right thinking as the old form changes, and finally, the spontaneity and the pleasure that accompany the new exercise.

Another way of helping the growth of the mind-body is the practice of concentration; that is, the fixing of the mind on a point and holding it there firmly, not allowing it to drift or wander. We should train ourselves in thinking steadily and consecutively, not allowing our minds to run suddenly from one thing to another, nor to fritter their energies away over a large number of insignificant thoughts. It is a good practice to follow a consecutive line of reasoning, in which one thought grows naturally out of the thought that went before it, thus gradually developing in ourselves the intellectual qualities which make our thoughts sequential and therefore essentially rational; for when the mind thus works, thought following thought in definite and orderly succession, it is strengthening itself as an instrument of the Self for activity in the mind-world. This development of the power of thinking with concentration and sequence will show itself in a more clearly outlined and definite mind-body, in a rapidly increasing growth, in steadiness and balance, the efforts being well repaid by the progress which results from them.

ANNIE BESANT.

(To be continued.)

A HOUSE OF DREAMS.

HE and she were buried deep in their respective papers, advertisement side uppermost. They read on steadily, now and then saying a word or two to each other, or reading scraps from the paper.

"Hullo, Beatrice, wide moors, good trout stream; that sounds promising ——."

"Jack, just listen, picturesque grounds, Thames at the end of the garden."

"Pretty damp for you, my dear."

Another silence again. They were house-hunting.

The paper slipped at last from her lap, and she let it lie. He stooped instinctively to pick it up, but she stopped him.

"Bother the paper, let it lie."

He could not resist the obvious retort, "My dear, the advertisetisements do that already."

She watched her husband as he went on reading, running an attentive finger down the list of houses, then as he neared the end stopping as if to consider matters.

"Jack," she said.

"Yes, dear, what?" he laid the paper down expectantly.

"I think your hair is greyer than it was last week, and my clothes are hanging on me like a sack. This house-hunting is awful work."

"It is," he agreed, with a heavy sigh.

"And yet we aren't immoderate in our wants, are we?"

"Oh no, we only want perfection and a moderate rent."

She laughed softly, "I wish we could find my dream-house, Jack!"

"By Jove, yes, that would be a find indeed; poor little woman, you must have had houses on the brain to dream as you did, though!"

"It was funny, wasn't it? And it's always the same house too."

"Yes, very odd. I suppose you could draw it, couldn't you?"

"If I could draw, yes. I could make a plan of that house almost, it is so clear. It's my ideal house, you know, Jack."

"Of course it is, that's why you dreamt about it."

"I'm not sure; it seems more real somehow than a house one builds in one's own head for fun."

He raised his eyebrows.

"We must try to get as near to it in reality as we can. Let's have the description once again then; fire ahead!"

She leant forward in her chair and the firelight flickered on her face, showing the eager look in her eyes. It was a curious face, not pretty perhaps as far as features and colouring went; but alive, sensitive, spiritual. She moved her hand in front of her two or three times, as if to create an atmosphere.

"I see that house," she said slowly, "standing in the middle of a big field, a bleak field, and the trees are bent a good deal by the wind. It is a red house with gables and tall twisted chimneys, and some of the windows have lattice panes and very deep embrasures; the ivy knocks against the panes, it wants cutting dreadfully. At one end there is a gilt weather-cock like a fish—I should like that taken down—and little dormer windows on the roof. The front door isn't in the middle of the house; I should think it has been very much added to. The door is like a church door, and has such lovely hinges! It swings very heavily when you open it, and then you see the hall: it is all oak, carved in the linen pattern we like so much; and the staircase runs up one side and joins the gallery at the top. There is an oriel window at one end, and the top panes are filled with coloured glass—shields and things. There are five rooms opening out of the hall; I remember the billiard room best, I think; the drawing-room, I know, is all panelled and painted white, with raised white flowers and ribbons carved and painted, too. There's a very odd window in the billiard-room, and I'm sure it must put the players off most dreadfully, it's on one side of the fireplace; and there's a door into the garden on the other side, and tapestry hangings—rather ugly ones, great big gods and goddesses, and peacocks, and they wave about in the draught. It's a creepy house, but, oh, so nice!"

It all seemed intensely real to her, he noticed; she absently drew plans with her finger on her knee, as if to make the place yet clearer to her.

"And the garden has yew hedges, and a bowling green, and a fountain," she went on; "the fountain is a Triton, and when he blows on his shell the waters play. Ah," with a sigh, "I wish we could find that house, Jack, don't you?"

"We shan't this side of Jordan, any way; I wish we could, if for no other reason than to stop these dreams of yours. Don't you find them just a bit monotonous by now?"

"You don't understand, Jack; I love that place. It makes me quite happy just to dream about it. I always feel as if something so lovely must be going to happen."

"Why, what could happen?"

"I don't know; but I always feel as if something will, some day. Perhaps I shall dream that too."

He laughed.

"I shall have to have advice for you, young woman, if this goes on. How long have you dreamt of this wonderful house of yours?"

"Oh, ages."

"That's comfortably vague. How often?"

"I hardly know; I always seem to have been dreaming of it more or less."

"Pity you can't dream the name of it as well."

"Yes," she said, "so I have often thought."

Then they both laughed at themselves for making a serious discussion out of a dream.

It became a standard joke to ask each morning, "How goes the house?" till both seemed to know it inside and out thoroughly, almost to the inventory of furniture in the principal rooms.

One morning as he was shaving he propounded the usual question, adding "How are the attics furnished—we must have got there surely by now?" and waited for the answer. His wife came to the door of the dressing-room.

"Jack," she said, "the dream has stopped."

"Stopped?" he turned to her razor in hand; "finished with the poor old barn at last, have you? Well, I think it was about played

out. You must set to work and find another. Beatrice," he called after her as she went back to her dressing-table, "this time arrange the rent not over a hundred a year, will you?"

After breakfast that morning Beatrice proposed a bonfire of all the advertisements and letters about houses which did not suit—indeed it was necessary, as the writing table was a pile of papers. He looked each over carelessly, handing it to her to burn.

"Bigger the name, smaller the place," he observed, as she stuffed a huge bundle between the bars of the grate. "Gad, what a weight those agents must have on their consciences!"

"Grimston Hall," he read out, with a chuckle, "remember that paradise? Not a door or window in the house that fitted properly!"

Grimston Hall advertisement met a fitting end.

"The Oaks, Beechholt, Vayner Park," he read rapidly; "sells everyone of them—here, burn them quickly. . . . Hullo, what's this? I never noticed this before:" he held a letter in his hand, and read it through again. She looked over his shoulder and read it too.

"To be let or sold, Kerne Court," and eight lines of description which might or might not be truthful.

"Moderate rental," he said, marking it with his thumb; "like all the rest, I daresay; it only means twice what it's worth; what shall we do—burn it, or what?"

"Kerne isn't very far from here, is it, Jack?—we could do it in the day, I mean. And it says 'immediate possession'—and I am so tired of rooms."

"Very well; just as you like. If you don't mind starting off on another wild goose chase I'm agreeable. Where's the agent's address?" He noted it down on paper, while she read the advertisement through again.

"It may be a real find this time, Jack," she said. "I'm sure we've persevered enough."

"That we have," he agreed. "Now, if you'll just move that other bundle of rubbish, I'll drop the agent a line and ask for further particulars."

"Oh, don't let us do that; it will only be an extra bother, and they will be expecting us and get the place tidy, and so on. Let's just go and look it over, shan't we?"

"Go to-day?"

"Yes. Why not? It's so much nicer, and more unexpected. I like things done by chance, you know."

"Very well; hand me the Bradshaw and we'll run down and have a look at it if trains fit in all right."

Ten minutes' study of the mysteries of Bradshaw showed that trains did fit, and not long afterwards they were on the way to Kerne Court.

The station was in a little irregularly built, old-world town, with cobble-paved streets and leaning timber houses.

The house-agent was easily found, and the necessary order for admission given.

"Only gave him time to reel out half the advantages," Jack said, triumphantly. "I told him we liked to form unprejudiced opinions on most subjects, especially the sanitation of our future home."

They drove to Kerne through the long steep lanes, white now with March dust. The country was new to them, and they looked about eagerly, pointing out to each other the beauties which specially appealed to them. After about half-an-hour Beatrice leant back in the carriage, her eyes absently wandering over the long lines of grass field and bare copses.

"Tired, dear?" he asked.

She shook her head "No, not tired; only trying to remember something."

A bend in the lane brought them to a standstill at some curious iron gates—high gates, with family arms in tarnished gold and faded colours at the top.

The gates gave entrance to a bare wind-swept piece of land, half park, half field, the road winding white among the dusty green.

Beatrice sat upright in the carriage, her eyes alight.

"Jack—we've seen this place before!"

He remonstrated with her—in fact he said "Rubbish."

"It isn't rubbish," she insisted. "I know the place quite well, I tell you. We shall find the house in a dip in the ground——."

"Of course, to get shelter from the winds. They blow fairly strong up here."

In the dip, or shallow depression, they found the house, red, ivy-grown, picturesque and old.

Beatrice eyed it with partial recognition, then her face cleared "The weather-cock's been moved," she said with satisfaction.

"Yes, mum," said the flyman, "Colonel Streatfield had it took down not long ago. It didn't go rightly with the house, he said."

The heavy oak door swung back on its hinges; they were in the oak-panelled, oak-roofed hall.

Simultaneously they turned to each other. Each recognized it now.

"My dream-house," Beatrice whispered softly. And Jack, in stupefaction, answered "Yes."

The caretaker received them courteously, but Jack noticed she seemed very much impressed by his wife, almost as if she recognized her, he thought. She deferred to her, and instead of leading the way with that calm proprietary manner common to caretakers, followed patiently where she chose to go.

"This is the drawing-room I told you of, Jack," Beatrice said, as she opened one of the narrow doors leading out of the hall; "you remember what I said to you about the carved flowers and ribbons, don't you? Aren't those little cupids ducks? What a room for a dance!" She could hardly resist taking a few steps on the glassy polished floor. "You've had heaps of dances here, haven't you?" she added to the old woman.

"Yes, ma'am, a many in the old days," was the answer.

"Now I want you to let me try to find my way to the library and billiard room by myself. Don't tell me if I'm going wrong." Beatrice led the way across the hall with curious precision, opened a door without any hesitation, and went in.

The walls were hung with tapestry, in dingy reds and lemon yellows, with here and there a gigantic limb thrust into momentary prominence by the draught.

"The billiard-room," announced the caretaker. Beatrice nodded, looking round in recognition of the place. Suddenly she paused, looked puzzled, and demanded eagerly, "Surely there used to be a window there, what have you done with it?" and she pointed to one side of the high old-fashioned fireplace.

"Yes, ma'am, so there was; but the Colonel thought the light

bad for the play, and had it blocked up lately. We've hung a picture up, you see, so it don't show."

"And the door, the door into the garden?"

"Oh yes, ma'am, that's here still, only we've put a curtain up and a screen. The draughts were just awful, ma'am."

"I see. Do you know I seem to remember this place quite well?"

"It's some time since you were here, ma'am, isn't it? I've been lodge-keeper here eight years, and haven't seen you."

Beatrice smiled.

"Eight years, have you?" she answered. "Now, I want to see the library and picture gallery."

They went out of the room together, and as they passed through the hall Beatrice whispered:

"I believe she thinks I'm one of the family."

The house was thoroughly explored, still with that certainty of knowledge and recognition of all parts. In the picture gallery the old woman drew Jack aside and pointed to a picture.

"She does favour the family wonderful," she said, and looked from the picture to Beatrice and back again. The portrait was one of a little girl and a lamb, one of Romney's best, but the face was the face of Beatrice.

"It *is* a likeness," Jack admitted, with an Englishman's dislike of something he cannot quite grasp; he was very puzzled at it all. Beatrice came back from her explorations at the other end of the gallery, and almost laughed at his expression.

"I don't like it," he said. "I can't make it out at all."

"Poor Jack! Shall I quote Hamlet for your benefit? I've found my house, and I'm rampantly happy; I feel so thoroughly at home here, too."

"We'll hear about the 'moderate rent' though, first. There's the house-agent to interview again."

"But you won't mind, will you, if that's all satisfactory. You don't dislike the house?"

"Dislike it? No. I don't understand about your dreaming of it, that's all."

"That's my fault, not the house's. How happy I shall be if we do come and live here, though."

They offered tribute to the caretaker and drove away, Beatrice often turning her head to catch a glimpse of the house before a bend in the road hid it from her sight.

"I believe if we could get that house you'd settle down happily," her husband said, rousing himself at last; "it's the queerest thing, though, dreaming so long about it, and then just a chance if we went to it at all."

"I feel as if we shall live there," Beatrice answered; "perhaps we aren't meant to understand why I dreamt of it, or how it came about."

"I shall feel too jolly glad to get the whole thing settled to bother my head about it much," Jack said, "though I shall always call it a queer coincidence."

Between talking and speculating the drive seemed quickly over, and they soon drew up at the house-agent's.

"Are you coming in to hear particulars?" Jack asked.

"Oh yes, please; I feel a special interest, you know."

They went into the little room with its big paper-strewn desk and hard, horse-hair covered chairs. The level sun through the wire blind of the window fell full on Beatrice, lighting up her hair to dusky gold. Jack noticed with some anger and surprise an involuntary start of recognition from the agent. They discussed preliminaries with some restraint, the agent's eyes wandering to Beatrice as if half puzzled, half afraid.

"Ninety pounds a year for a house that size!" Jack couldn't help exclaiming; "it seems absurd. What's wrong with the place?"

"Nothing actually wrong," replied the agent somewhat constrainedly; "of course there are reasons. The place is undoubtedly to let far below its proper value, still the reasons—perhaps you may have heard of them, though?"

"Haunted, I suppose you mean," said Jack. "Don't mind speaking out, my wife is not afraid of ghosts."

"No, no, of course not, very rightly, too. Well, yes, the place is haunted. Doubtless, though, *you* know all about that." He emphasized the pronoun strongly.

"Why me especially?" Jack asked annoyed.

For an instant the man hesitated, then spoke his thought.

"Because there is the lady who haunts it," and he pointed to Jack's wife.

* * * * *

Jack and Beatrice took the house with some doubting and trepidation. They are now waiting for what is to come—the further unfolding of the dream.

MARYON URQUHART.

THE EDUCATION OF THE SEXES.

THE "Watch-Tower" for January sounded a distinctly mournful note. In it the writer states that we have among us to-day many an ego once clothed in the bodies belonging to the old races whose decadence was marked by just such vices as we witness at the present time, although these are no longer popular, and cannot be made so by any eloquence advocating the right of the individual as against the general good, and are slowly decreasing as the centuries roll on. Why they still afflict us, and why they afflicted the nations of the past, however, is no mystery. They can be traced now, as then, to the same twin causes—human selfishness and ignorance.

Nothing has ever inspired a greater depth of selfishness than the uncontrolled sexual instinct, and one of the first efforts made by men after they attained a sufficient degree of civilization to form a nation was to separate the sexes—the women of the race being deprived of almost every avenue towards a wider life, and regarded as sexual beings only, while the men, brutalized by this conception of their natural consort, and dominated by uncontrollable animal instincts, were trained in youth apart, and fought, and legislated, and laboured, divorced from all that womanhood truly represents. Even in the Greek and Roman days, when books were written which are still printed and circulated in our own time as containing many things of philosophical value as well as of historical interest, you may search in vain for chivalrous sentiments concerning women. They did not exist, and they are only struggling to be born amid much indifference and not a little hostility even in this our own day. The young Greek, for instance, had little association

with the young women of his time. He was educated, taught games, and trained to arms among other youths whose prowess, or gifts, or even personal beauty bounded the circle of his horizon. The books he read were men's books, the dramas he beheld were devised and acted out by men alone. All the world over, the same causes have produced the same results; the same mis-education, the same ignorance, and the same restricted sympathies, the same dangers and evils.

Seeing the unwholesome nature of the associations thus formed, Plato sought to bring health to the souls of the youth of his native land by advocating that system of philosophy known by his name—affections exalted and purified by ideals of goodness and truth, which should gradually lead to individual development and a worship of the divine. In some respects his idea was a grand one, although we, as Theosophists, must decidedly differ from his belief that personal enthusiasms can lead the soul to God. Still more delusive was this conception when women were excluded from inspiring and sharing in that higher life, and remained regarded as mere objects of passion. For although Plato in his *Republic* assigns more freedom to women than any other classic writer—in fact may be said to stand alone in thinking that they should possess any—his arguments are based on expediency rather than on the right of woman to be considered as a soul instead of a producer of offspring. Hence Plato's dream has never been realized except in the rarest instances, and even then not in the manner, nor owing to the causes, of which he had conceived.

Many a century has rolled by since the old Greek lived, and we find much the same system pursued in the education of youths now as then. The sons of the families of the wealthier classes in England, those who possess most social power and influence, are expelled from their homes before they enter their teens, are almost wholly deprived of the companionship and influence of women for years of their lives, and are herded together in schools that resemble huge clubs more than anything else, living solely under the guardianship of men, and receiving instruction in mind, manners and morals, from them alone. When the public school course is over, the system is pursued still further at the universities, and only a short time ago a letter appeared in a London daily paper urgently

demanding that the universities should be preserved for men only, alluding in contemptuous terms to women and the unrecognized honours they have already won and advocating that they should still be debarred from reaping the fruits of their studies in the shape of degrees. This narrow and one-sexed method of life is still considered by many to be "manly," and the youth is thrust into it while he is yet too ignorant to understand his own nature, the nature of woman, or his real duties. Is no responsibility to be attached to the nation which acquiesces in this? I think there is, and that a process of education which breaks up home-life at the most impressionable age, and deprives boys and young men of the influences of which they are most in need, is of the destructive order, and calculated to perpetuate old sores instead of opening a pathway towards genuine progress.

When men reach the plane of true spiritual life, sex becomes nothing, the entire forces of their natures are transmuted into psychic and spiritual energies, and whether they dwell in a monastery with or without equally purified women matters little. But until that plane is reached the laws of nature, continually violated by man, demand that men and women should be associated together. There is absolutely no argument against co-education properly carried out in connection with home-life and the daily superintendence of parents and instructors who are both men and women, except the antiquated idea that "boys and girls must not be together." Why they cannot share a class-room, why women cannot deliver lectures to boys as well as girls, and why schools with good methods of training and education cannot be established in all the towns in the British isles, no one knows except such as prefer that their sons should be sent off to the fashionable Eton or Harrow, and their daughters to Paris or Brighton, to learn more mischief sometimes in a few years than can be undone in a life-time.

Another reformation is also urgently demanded, in the selection of educational literature of a pure kind. There is no need because young persons are to be brought up with a knowledge of the classic masterpieces, that the whole range of the literature of the past, filled as its pages often are with errors and obscenities, is to be handed over to them. Many of the old classic writers exhibit such serious blemishes in their works that they ought to be aban-

doned as educational text-books, unless intellectual training is to include mental corruption. To this should be added instruction in the laws of health and physiology, and how to maintain a pure mind in a pure body, and the best and most invaluable advice on such matters can be given to young people without a word that need be objectionable from any point of view. Do the young ever meet with sensible training of this kind? No; instead of being aided to rise above the Karma of the past, they are hindered, and the old mud-holes are fallen into generation after generation without a helping hand from anyone, or a just and dispassionate view of their case when critical issues are involved. A radical reformation in the training which takes place early in life would also tend to effect a change in the vitally important relation of marriage, which is at present disgraced by vices second to none that can be named, all the more difficult to attack because they are entrenched within the Chinese wall of a so-called "sacred" relationship, instituted for the perpetuation of the race of man. Each vice is linked to each, connected as is the air we breathe, the water in the ocean that we see. In no instance can anyone hold himself apart and say, "I am not my brother's keeper." We are the keepers of others in our own deeds, in our desires, in our very thoughts. Our desires may corrupt though never spoken; our aspirations may bring light though none hear them; our deeds may be full of shame though we stand respected before the world. To be pure ourselves is the first step towards purifying others, more ignorant, less fortunate, and more tempted than we have been. And of all things, virtue in marriage will radiate physical and moral health to humanity at large.

The pure-hearted are not afraid of close association among men and women and the expansion of life which would follow that higher marriage of the differing qualities of each. For that which woman truly represents—motherly love, sympathy, moral strength and endurance—the world starves. She who should be its inspirer, and should transform it into the larger home, has been cloistered in the harem and the zenana. The real functions of womanhood are not yet dreamed of, and the price we have to pay for our ignorance acts and reacts upon us in a thousand ways.

To aid the younger portion of the present generation to over-

come the evil Karma of the past by offering them something which is worthy of the name of true education devolves upon every true reformer and humanitarian. And the reason of the long blindness is not far to seek. It is because the roots of the old Karma are deeply sunk in a common selfishness which has everywhere sacrificed social welfare to individual demands and desires.

SUSAN E. GAY.

[We are afraid our contributor has not read the books of the Pythagorean and Platonic writers with regard to woman.—ED.]

THE AÏSSAOUI.

THE recent visit of some of the sect of the Aïssaoui to the European capitals has to some extent familiarized us with a few of the startling ceremonies of this singular religion, which though it passes under the name of Mohammedanism has little in common with the religion of the prophet and much more with the old Baal worship. Being in Kerouan and having great curiosity regarding the Aïssaoui, we resolved if possible to be present at one of their religious ceremonies, and to this end interviewed the French Consul on the subject. He seemed very much astonished at the suggestion, saying that he had not himself been to one, and that they were—an expressive grunt was the only description vouchsafed. Not being much the wiser for our interview, we asked if we could have a guide and get admittance on the following Friday, on which he politely arranged for one, an Arab who spoke French fairly well, and told us that this man would be at our service during our stay at Kerouan.

Mohammed, for so our guide was called, proved to be a member of the sect, and said he had been through the ceremonies, and felt no ill effects, but we could not get him to enter into details. He promised, however, to take us to the meeting on the following Friday.

At the appointed time we met our guide, and soon arrived at

the Laouia of Sidi Abd el-Kadir el Djilani, and were received by the Mokaddam, or head of the order. He was a most striking person in appearance, with an intensely sad face and the most peculiar hands I have ever touched—they made me shudder.

Gravely conducting us to a small daïs facing the outer court, he invited us to be seated with him. In a line in front were the musicians, and a fire in a brazier. Several people strolled in with no apparent object, and seemed, like ourselves, to have nothing particular to do; most of them came up to the Mokaddam, who touched them on the forehead—from which we concluded that hypnotism played a part in the proceedings—so casually that we scarcely noticed it being done. Five or six linked arms and swayed quietly to and fro, but rapidly the line filled up, and soon a long row were rocking with rapidly increasing excitement, and the "ha, ha, ho, ho," of the howling dervishes, the wild music, and the frantic swaying of the men advised us that the service had begun, and we became aware that the place was full of people.

Suddenly a man flung out of the line, threw off his clothing, shook down his lock of hair, uttering frantic howls, and looking as though seized with an epileptic fit. Then he sank on the ground in silence, but with the most awful expression of maniacal fury, and slid along in snake fashion, the body writhing in an indescribable movement, neither hands nor feet seeming to help the progression. The movement was hideously fascinating, and when, on reaching the Mokaddam, the head with its awful, evil face was lifted, it seemed like nothing human. To recall the expression of horror and despair in its distorted features gives even now an unpleasant shock. With the face but a few inches from me I took an iron nail from the Mokaddam, as he offered it for examination. It was three or four inches long and thick in proportion. Looking at it carefully, I handed it back, wondering what was its peculiarity. It had scarcely left my fingers when it was put into the mouth of the face at my knee, the lithe hand of the chief had stroked the throat and the dainty morsel had passed on for digestion. In rapid succession five more of the succulent tit-bits followed. The meal ended, the creature writhed away and was lost in the shadows beyond, where, we were told, the waiting attendants took the worshippers off to the cells in the building.

By this time the worshippers had multiplied, and the place was full of what appeared to us tortured humanity. Many had passed the howling stage, and were variously employed in showing their devotion, as there seemed to be a considerable number eating cactus spines, gouging out their eyes with broken glass, applying red-hot irons to their flesh, and doing other actions of a similar nature.

While endeavouring to take note of all the principal proceedings, I followed attentively the movements of those in our immediate vicinity. One devotee was laboriously occupied in forcing a long thick stake through his body by leaning on one end and pressing the other on the ground. The squashing sound of the yielding flesh as the stake was forced through was sickening, and as the man was only two or three feet from me it was clearly distinguishable above the din of drums and howls. Another held two stakes against his body which an assistant with a heavy mallet drove through with hearty goodwill. One man with a stick projecting a long way on either side of his body commenced wild gyrations so close to us that the Mokaddam taking one end turned the body away as a gentle hint to keep further off. Several were now skewered in this fashion, and were whirling wildly about, though not for long, as they too passed into the dim shadows at the side. The wild scene was horrible but fascinating to an onlooker, though perhaps not quite without some little element of danger.

Once, as a man approached frantically flourishing a huge broad-sword, it hissed in the air so close that the wind it made stirred my light clothing. The Mokaddam evidently felt it also, and tucked up his legs on the daïs. I followed his example, leaning back as far as possible, feeling assured that if an Aïssaoui could find duty or pleasure in being cut up I should not, and that one touch of that deadly-looking weapon, wielded with the strength of its bearer, would render my return to the bosom of my family more than doubtful. Still watching the devotee intently, I saw him draw the sword right across his body, but at the moment my attention was suddenly arrested, as my companion, succumbing to the horrors and the evil atmosphere, perhaps aided also by a meagre diet of dates and coarse bread for a week, had fainted.

Hurriedly bidding adieu to the chief we got outside, our guide hoping we would return to the interesting finish, when the pleasant

meeting would conclude with the introduction of a live sheep, which would be torn in pieces and eaten on the spot by the surviving members of this remarkable religious community.

M. C. B.

[It seems not improbable that we have here a relic of the indigenous magical and elemental worship of the aborigines of the western and northern coasts of Africa. The tradition doubtless came down through the ages from the Atlantean races. The maniacal obsession and reward of bloodsucking point distinctly to the traffic with elementals.—ED.]

THE SYSTEM OF CHAITANYA.

THE system of Chaitanya, with all its imperfections, is a protest both against the nihilistic conceptions of Shaṅkarâchârya's disciples, and also against the wooden and heartless doctrines and meaningless rites of the exoteric Hinduism prevalent in his time. It is an emphatic declaration of the love side of the divine, which had been lost sight of in the hollow dissertations of wordy Advaitins who had resolved the Brahman into Gñâna simply, and thereby had given additional impulse to the mere striving after knowledge—knowledge unreduced to feeling, which is empty and has no bearing on life. It marks also a decided advance of humanity, which is no longer content with meaningless rites and ceremonies. With the fundamental concept of love and devotion (of which infinite compassion for all beings and illimitable love to the divine are the principal characteristics), it indicates the uprising of the human heart against the encroachments of the eye-doctrine, which glorifies selfishness under the garb of knowledge, divorces love from concepts of the divine, ignores the claims of humanity, and is even now subverting the social fabric by promulgating the ideal of fanatical asceticism. This being so, a brief survey of the system may, notwithstanding its many gaps and shortcomings, prove of some service at the present time.

The primordial essence, with which the philosophy starts, is

the eternal divine being, Kṛishṇa, who is at once the subjective, the material and the instrumental cause of everything that exists, and of which the *Bhâgavata* (I. ii. 11) says: "The knowers of essence call this the one and the secondless Gñâna. This is named variously as Brahman, Paramâtman and the Lord." This being pervades all the manifested cosmos in only a part of his nature and is also the Turîya or the fourth state, which is above the Virâj, the Hiraṇya, and the Kâraṇa Upâdhis of Îshvara. As against the conceptions of the Vedântins, he is not an indiscrete principle, but a real being, having sixty-four qualities (omnipotence, etc.)—the result of his three-fold nature. He has also a distinct form and a place. Of his three-fold nature, the first is Parâshakti or essential nature. There are six kinds of manifestations of this nature called Vilâsa, in addition to the form and nature which belong to him as such. They are:

(*a*) Parâvasthâ, the eternal youth Kṛishṇa, of ten to fifteen years of age, with his lute sporting in the eternal Goloka with Râdhâ, the outcome of his own Ânandamaya nature.

(*b*) Bâla Gopâla of one to five years of age.

(*c*) The boy Kṛishṇa of five to ten years of age.

These three are the manifestations of his Dharma, and with these he gladdens the heart of his devotees who approach him in the character of a lover, a parent, or a friend respectively.

(*d*) Vaibhava or differentations within himself of his sovereignty. Balarâma and the Boar are examples.

(*e*) Prabhâva, or his manifestations as regards his prowess. The sacred Haṁsa, Vyâsa, Dattâtreya and Kapila are examples of this.

These two are regarded as his Prakâsha or manifestations. In the Vaibhava his nature is more fully reflected than in the Prabhâva.

(*f*) Aṁsha or part-avatâras, such as the fish (Matsya) and Sâṅkarṣhaṇa, the first Puruṣha.

(*g*) Âvesha, in which great souls are acted upon by his energy, such as the Kumâras, Nârada and others.

These are the two kinds of Avatâras of the divine Being as regards his energy.

The Parâshakti of the divine, which is Sat, Chit and Ânanda, though of the nature of Chit, manifests in three kinds of energy according to the predominating nature of the three qualities.

(*a*) Hlâdinî or Ânanda, through which the divine loves and is loved by his votaries, and which is the cause of the infinite Ânanda of the Yogins and Siddhas. The quintessence of this Shakti is the divine love in which to please himself he manifests as the immortal Râdhâ. The ray of this love in man is called Bhakti, the source of undying happiness. From this source comes the thirst after happiness which characterizes all beings.

(*b*) Samvit, the Chit side of his essential nature and the cause of all evolution and being. Through this the divine knows and is the source of all consciousness. According to the school, this Chit when taken singly and without reference to the other aspects of the divine nature is the Brahman of the Vedântins, which therefore, is not the divine being in his entirety.

(*c*) Sandhinî or existence, through which the Divine takes forms, and which, when unconnected with his prakṛitic nature is called Shuddha Sattva or pure essence, with which he creates Aprâkṛita Loka or the region of real existence, and peoples it with his favourite votaries and servants who have earned this privilege. According to the Vaiṣhṇava phrase "it is the Shuddha Sattva, in which the essence of the Divine rests."

Next in order to his essential nature is the Jîva-Shakti. This is the Kṣhetragña Prakṛiti of the *Bhagavad Gîtâ*, chap. xiii. This nature, in its essence Chit, is eternal and produces infinite orders of Jîvas. It is the source of all life, whether manifested or not. Being Chit, it is differentiated from inert Prakṛiti or the Mâyâ side of the divine nature, while being limited and circumscribed by Mâyâ, owing to its capacity for being acted upon by it, it differs from the divine essential nature.

The third side of the nature of Kṛiṣhṇa is the prakṛitic or mâyâvic, which is also eternal in the succession and order of its manifestations. The Vaiṣhṇavas of the school do not accept the Vivarta or the illusion theory of the Vedânta, but on the contrary regard this Prakṛiti somewhat in the Sâṅkhya fashion, only with this difference, that its self-evolving power is denied; it cannot work, it cannot generate the Mahat Tattva or Universal Ideation, without the Îshvara influencing it with its essential Chit energy. It has in fact no separate existence, and is entirely dependent on Mahat for its evolution, through which it generates the threefold guṇas, Sattva

Rajas and Tamas. Like the Chintâmaṇi, which, though producing various kinds of jewels from its rays, yet always remains the same, the divine is unaffected by the evolutions and involutions of his prakṛitic side. This Prakṛiti works by enveloping the manifestations of the Jîvashakti or life-energy in name and form, and thus produces the cosmos, and under the supervision of the Logoi evolves the Koshas or sheaths for man.

Aprâkṛita Loka. According to the system there are two principal Lokas, the prâkṛita or mâyâvic, subject to eternal transformation and change, and the aprâkṛita or the real, in which name and form, time and place, are of real nature, and therefore not liable to change. This Aprâkṛita Loka is subdivided into various minor Lokas where reside the various self-manifestations of the divine being.

(*a*) At the centre of this real world is the Goloka, the abode of the divine being himself, where he sports in his own unlimited nature with his devotees. Here he manifests himself as the Bâla Gopâla, the boy, and the youth Kṛishṇa.

(*b*) Outside the Goloka is the region of Balarâma, the Vaibhava manifestation of the Deity.

(*c*) Next is the Vaikuṇṭha or the Loka of Nârâyaṇa, himself a part of the essence of Balarâma. He is the deity considered in relation to the powers of the divine. Round him are the Chaturvyûha or four circles of defence, presided over by four beings who are the germs of the Logoi and the Avatâras. They are the Prabhâva self-differentiations of the divine, though at least in the case of three of them immediately proceeding from Balarâma. They are:

(*d*) Vâsudeva—begotten of the divine Son, and the source of all special Avatâras. He is the Kṛishṇa of the Gîtâ as opposed to the Kṛishṇa of Vṛindâvana, who is the divine himself. In man he is the presiding deity of Chitta, the eye of the soul.

(*e*) Saṅkarṣhaṇa—a ray from whom is the first Puruṣha or the Logos. Lying in the ocean of Kâraṇa, the eternal cause, he contains within himself the potentiality of life, of Kâla or time, which evolves or involves the worlds, and of the Kriyâ Shakti or the power of manipulating Prakṛiti. To him is ascribed the Shruti "He looked and said: I will multiply." He is the Îshvara, the source of Mahat, and not, as the Vedântins say, under the Sattva

Guṇa of Prakṛiti, but above it. In man he is the presiding deity of pure egoism or the I-principle.

(*f*) Pradyumna, a ray from whom is the second Puruṣha. He lies on the waters of the womb. The first Logos looking into his inherent Mâyâ Shakti produces the waters of the womb and an egg is formed of which one-fourth is the shell and three-fourths water, and which is fecundated by the second Logos. The egg then bursts and from it the Virâj form appears, lying in the waters. From the navel of the Puruṣha rise innumerable lotuses, each containing within itself the potency of a Brahman with his particular universe. In man he is the presiding deity of the impure I-principle or the mind, the controller of the Indriyas or senses.

(*g*) Aniruddha the third Puruṣha, lying on the waters of the ocean of milk, which is a differentiation of the Shuddha Sattva of the divine. He is the Paramâtman, the all-pervading Viṣhṇu, the chief Puruṣha and the source of all Puruṣha forms. He presides over a particular universe and in man is the presiding deity of Buddhi.

(*h*) Brahman. The Loka of Brahman, the undifferentiated Chit, lies in the middle region between the real and the unreal worlds.

Prâkṛita Loka. At the head of the unreal world stands Brahman the creative deity of his particular universe—the essentially mâyâvic God—the man of a past Manvantara desirous of power and management over the world. He is the sum total of the Jîvas of the world, and presides over fourteen Bhuvanas or Lokas, the upper seven and the lower seven. He is surrounded by the heirarchy of creative intelligences, also men of a past Manvantara who had earned this Adhikâra or privilege. He is under the Prakṛiti of the divine and at the time of a Pralaya (of his worlds) is absorbed with his Jîvas into the second Logos, who in turn enters the first. Thus the evolutions and the involutions of Brahmans and their universes depend upon the sum total of the Karman of the Jîvas contained therein and are regulated by the first Logos. All are absorbed except those who have earned the privilege of serving the Deity in the Aprâkrita by transcending Mâyâ.

The general evolution of beings through rebirth is admitted by this theory.

According to the system man is the highest of all living forms,

being endowed with the Puruṣha Upâdhi and having also the potentiality of the Hlâdinî Shakti of the divine. Of the Koshas the Annamaya and the Prâṇamaya, the food and the life sheaths respectively, are only destroyed by the yoga of action; the Manomaya and the Vigñânamaya by the yoga of knowledge; while nothing but devotion can destroy the Ânandamaya Kosha. Thus the Vaiṣhṇavas of the school, though not actually repudiating the identity in essence of man and the Divine, regard Mukti as undesirable, service and love being man's goal and his highest privilege. This goal however may vary according to his Sâdhanâ. Thus there are various kinds of Mokṣha:

(*a*) Those who seek after pure Chit get the Laya Mukti in Brahman.

(*b*) Those who seek the Divine without devotion get the Laya Mukti of the divine.

(*c*) Those who follow simply the yoga of action get their Laya in the Paramâtman.

(*d*) Those who have Bhakti go to the Goloka of Kṛiṣhṇa if the desire is simply to serve and to love; or to the Vaikuṇṭha of Nârâyaṇa if they seek powers as well as service.

Generally speaking, the various kinds of Mukti are enumerated as follows:

(*a*) Sâyujya—the Laya Mukti spoken of above.

(*b*) Sârṣhṭi—attainment of equal powers.

(*c*) Sârûpya—attainment of equal Rûpa or form.

(*d*) Sâmîpya—remaining near the divine.

(*e*) Sâlokya—attainment of the same Loka.

The Vaiṣhṇavas do not desire Mukti while there are souls bound in the meshes of Mâyâ and its ephemeral pleasures. They simply desire to serve Kṛiṣhṇa, his Bhaktas (devotees), or his Jîvas, wherever the Lord ordains. The devotees get a Siddha Deha, or, as it is called, Pârṣhada Deha, a body of service, which is so constituted that every part of it serves the purpose of the whole.

With respect to rebirths and the retaking of prakṛitic forms, those who seek Mukti are compelled to be reborn in this or some other universe. The Bhaktas depend on the will of the Lord in getting their particular place of service, but they are never again affected by Mâyâ, though they may be in it.

The Path of Bhakti. The chief characteristic of the system being the promulgation of love and devotion as the prime requisite of Sâdhanâ the school gives an exhaustive classification of the various stages of devotion along which the human soul ascends. Beginning with the lowest, the scale runs thus:

(*a*) By observing strictly one's own Dharma, devotion to the Over-soul is generated. "Vishṇu is worshipped by the Puruṣha following his proper caste and Âshrama rules. This is the good path, and there is no other way to contentment." (Vishṇupurâṇa, iii., 8, 9.) Thus doing one's duties—duties which appertain to a man by the fact of his being born in a particular *status*—is the first step in this path of sacrifice.

(*b*) By offering everything to Kṛishṇa. "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou as an offering unto me." (*Bhagavad Gîtâ*, ix., 27. Mrs. Besant's translation.)

(*c*) By the renunciation of one's Dharma—not from ignorance or agnosticism, but from Bhakti, and from following in the path of Nivṛitti, or renunciation of desires. "He is the most perfect Sâdhu who after ascertaining the good and the evil of following and disregarding the particular Dharma prescribed by me in the Vedas worships me by renouncing these" (*Bhâgavata*, XI. ii., 32). "Renouncing all Dharmas come unto me for shelter; sorrow not, I will liberate thee from all sins" (*Bhagavad Gîtâ*, xviii. 66).

(*d*) By devotion mixed with Gñâna.

"Becoming Brahman serene in the Self he neither grieveth nor desireth; balanced among all beings he obtaineth supreme devotion unto me."—(*Bhagavad Gîtâ*, xviii. 54.)

(*e*) By devotion without striving for Gñâna. "Those who without exerting themselves after knowledge, stay in their own place, and by hearing about thee from the lips of the holy Sâdhus do proper honour to all which they have heard, in body, in speech and in mind, and thus manage to live (patiently), those can conquer thee who art the One Unconquerable in the three Lokas."—(*Bhâgavata*, x. 14, 3.)

(*f*) By devotion with love. By worshipping the divine not with external things but with the offerings of a loving heart.

(*g*) By the loving devotion of a servant. "Hearing whose very name every Jîva is at once freed from ignorance; what is there unattainable by his servants whose feet are like the holy places absolving from all sin?"—(*Bhâgavata*, ix. 5, 16.) In this love and devotion the many restrictions and obstacles to devotion fall away.

(*h*) By the loving devotion of a friend. Here there is more of freedom and less of respect.

(*i*) By the loving devotion of a parent. This is a decided advance; for a friend may feel wounded if there be no reciprocity of friendship, but the parents are more sacrificing and look less to their own self.

(*j*) By love and devotion of a lover. This is the height of sacrifice. The loving woman demands nothing in return, nor does she calculate like the parent, but exists entirely for the pleasure of her lord. Even the Ânanda which she feels at the sight of her lord is none of her own seeking, but is there to heighten his Ânanda all the more; and in that Ânanda the consciousness of individual existence is now entirely merged. In order to depict more graphically the sublimity of such love and sacrifice the Vaiṣhṇavas liken this divine union to the love of the immortal maiden Râdhâ for her illicit lover, for here the maiden sacrifices her Dharma, riches, and even the honour of her name for her divine lover, and is willing to brave every danger and to face every evil, not for her own happiness but for the happiness of her lord. In the midst of the world doing her duties therein, she is always on the alert to catch the faintest sound of his musical flute—he standing under the Kadamba tree of life beside the Yamunâ, and beckoning all his devotees to come to him. Few, indeed, there are who can realize the sublimity of a renunciation like this; fewer still, those who can love their lord with the love of immortal Râdhâ. To those who yet are on the kâmic plane this love may savour of the carnal, but the life of Chaitanya, who likened himself to Râdhâ, is an ample refutation of this. This love, if it can be called love, is entirely devoid of self, not to speak of Kâma or desire. Parodied by ignorant Vaiṣhṇavas, slandered by persons unable to comprehend it, and held in contempt by those who pass as wise but are unable to liberate themselves from the lusts of the flesh, this love will always have a pleasing and delicious fascination for the

soul which has outgrown the senses, and for the heart which feels the darkness around and seeks after the light beyond.

RÂJENDRA LÂLA MUKHOPÂDHÂYA.

[The school of Chaitanya is one of the latest of the Hindu sects, dating only from the latter end of the fifteenth century. The modern followers of the Chaitanya phase of Vaishṇavism are for the most part exceedingly illiterate. As may be seen from the above sketch of our contributor, the Chaitanya school consists of the most exaggerated and unbalanced development of the Bhakti idea conceivable by blind devotion. It is, however, interesting as throwing light on one of the phases of religious enthusiasm in India.—

G. R. S. M.]

THE PROVIDENCE OF THE THEOSOPHICAL SOCIETY.—The Theosophical Society has so far presented the appearance of an unorganised chaos slowly evolving into an ordered cosmos; and a great puzzle its chaotic state has been to many a serious-minded man and woman inside and outside its ranks. Personally we know no one who has thrown any light on the method, or rather want of method, in its evolution. One thing, however, comes out triumphantly from this same chaos; as the mind gazes on the strange elemental spectacle that the past history of the movement presents to the view, the idea is overpoweringly borne into the mind that some providential force has watched over its cradle; for if any movement has done its best to drown itself and tie an infinite number of millstones round its neck, it has been this same Theosophical Society. It is the one great miracle of the century that this movement not only still exists, but that it is now healthy and vigorous. What then must be the power of that providential supervision!

G. R. S. M.

DEVACHAN.

The Disembodied.

(*Continued from p.* 68.)

The greater reality of the devachanic life as compared with that on earth is again evidenced when we consider what conditions are requisite for the attainment of this higher state of existence. For the very qualities which a man must develope during life, if he is to have any Devachan after death, are just those which all the best and noblest of our race have agreed in considering as really and permanently desirable. In order that an aspiration or a thought-force should result in existence on that plane, its dominant characteristic must be unselfishness. Affection for family or friends takes many a man into Devachan, and so also does religious devotion; yet it would be a mistake to suppose that *all* affection or all devotion must therefore necessarily find its *post-mortem* expression there, for of each of these qualities there are obviously two varieties, the selfish and the unselfish—though it might perhaps reasonably be argued that it is only the latter kind in each case which is really worthy of the name. There is the love which pours itself out upon its object, seeking for nothing in return—never even thinking of itself, but only of what it can do for the loved one; and such a feeling as this generates a spiritual force which cannot work itself out fully except upon the devachanic plane. But there is also another emotion which is sometimes called love—an exacting, selfish kind of passion which desires mainly to *be* loved—which is thinking all the time of what it receives rather than of what it gives, and is quite likely to degenerate into the horrible vice of jealousy upon (or even without) the smallest provocation. Such affection as this has in it no seed of devachanic development; the forces which it sets in motion will never rise above the astral plane. The same is true of the feeling of a certain very large class of religious devotees, whose one thought is, not the glory of their deity, but how they may

save their own miserable souls—a position which forcibly suggests that they have not yet developed anything that really deserves the name of a soul at all.

On the other hand there is the real religious devotion, which thinks never of self, but only of love and gratitude towards the deity or leader, and is filled with ardent desire to do something for him or in his name; and such a feeling often leads to prolonged Devachan of a comparatively exalted type. This would of course be the case whoever the deity or leader might be, and followers of Buddha Krishna, Ormuzd, Allah and Christ would all equally attain their meed of devachanic bliss—its length and quality depending upon the intensity and purity of the feeling, and not in the least upon its object, though this latter consideration would undoubtedly affect the possibility of receiving instruction during that higher life.

It will be seen, therefore, that many undeveloped and backward egos never consciously attain the devachanic state at all, whilst a still larger number obtain only a comparatively slight touch of some of its lower planes. Every ego must of course withdraw into its true self upon the arûpa levels before reincarnation; but it does not at all follow that in that condition it will experience anything that we should call consciousness. This subject will be dealt with more fully when we come to treat of the arûpa planes; it seems better to begin with the lowest of the rûpa levels, and work steadily upwards, so we may for the moment leave on one side the mass of humanity whose conscious existence after death is practically confined to the astral plane, and proceed to consider the case of an entity who has just risen out of that position—who for the first time has a slight and fleeting consciousness in the lowest subdivision of Devachan.

There are evidently various methods by which this important step in the early development of the ego may be brought about, but it will be sufficient for our present purpose if we take as an illustration of one of them a somewhat pathetic little story from real life which came under the observation of our students when they were investigating this question. In this case the agent of the great evolutionary forces was a poor seamstress, living in one of the dreariest and most squalid of our terrible London slums—a fetid court in the East End into which light and air could scarcely struggle. Naturally she was not highly educated, for her life had been one long round

of the hardest of work under the least favourable of conditions; but nevertheless she was a good-hearted, benevolent creature, overflowing with love and kindness towards all with whom she came into contact. Her rooms were as poor, perhaps, as any in the court, but at least they were cleaner and neater than the others. She had no money to give when sickness brought need even more dire than usual to some of her neighbours, yet on such an occasion she was always at hand as often as she could snatch a few moments from her work, offering with ready sympathy such service as was within her power. Indeed, she was quite a Providence to the rough, ignorant factory girls about her, and they gradually came to look upon her as a kind of angel of help and mercy, always at hand in time of trouble or illness. Often after toiling all day with scarcely a moment's intermission she sat up half the night, taking her turn at nursing some of the many sufferers who are always to be found in surroundings so fatal to health and happiness as those of a London slum; and in many cases the gratitude and affection which her unremitting kindness aroused in them were absolutely the only higher feelings they had during the whole of their rough and sordid lives.

The conditions of existence in that court being such as they were, there is little wonder that some of her patients died, and then it became clear that she had done for them much more than she knew; she had given them not only a little kindly assistance in their temporal trouble, but a very important impulse on the course of spiritual evolution. For these were undeveloped egos—pitris of a very backward class—who had never yet in any of their births set in motion the spiritual forces which alone could give them conscious existence on the devachanic plane; but now for the first time not only had an ideal towards which they could strive been put before them, but also really unselfish love had been evoked in them by her action, and the very fact of having so strong a feeling as this had raised them and given them more individuality, and so after their stay in Kâmaloka was ended they gained their first experience of the lowest subdivision of Devachan. A short experience, probably, and of by no means an advanced type, but still of far greater importance than appears at first sight; for when once the great spiritual energy of unselfishness

has been awakened the very working out of its results in Devachan gives it the tendency to repeat itself, and, small in amount though this first outpouring may be, it yet builds into the ego a faint tinge of a quality which will certainly express itself again in the next life. So the gentle benevolence of a poor seamstress has given to several less developed souls their introduction to a conscious spiritual life which incarnation after incarnation will grow steadily stronger, and react more and more upon the earth-lives of the future. This little incident perhaps suggests an explanation of the fact that in the various religions so much importance is attached to the personal element in charity—the direct association between donor and recipient.

Seventh Sub-plane.—This lowest subdivision of Devachan, to which the action of our poor seamstress raised the objects of her kindly care, has for its principal characteristic that of affection for family or friends—unselfish, of course, but usually somewhat narrow. Here, however, we must guard ourselves against the possibility of misconception. When it is said that family affection takes a man to the seventh devachanic sub-plane, and religious devotion to the sixth, people sometimes very naturally imagine that a person having both these characteristics strongly developed in him would divide his devachanic period between these two subdivisions, first spending a long period of happiness in the midst of his family, and then passing upward to the next level, there to exhaust the spiritual forces engendered by his devotional aspirations. This, however, is not what happens, for in such a case as we have supposed the man would awaken to consciousness in the sixth subdivision, where he would find himself engaged, together with those whom he had loved so much, in the highest form of devotion which he was able to realize. And when we think of it this is reasonable enough, for the man who is capable of religious devotion as well as mere family affection is naturally likely to be endowed with a higher and broader development of the latter virtue than one whose mind is susceptible to influence in one direction only. The same rule holds good all the way up; the higher plane may always include the qualities of the lower as well as those peculiar to itself, and when it does so its inhabitants almost invariably have these qualities in fuller measure than the souls on a lower plane.

When it is said that family affection is the characteristic of the seventh sub-plane, it must not therefore be supposed for a moment that love is confined to this plane, but rather that the man who will find himself here after death is one in whose character this affection was the highest and noblest quality—the only one, in fact, which entitled him to Devachan at all.

One of the first entities encountered by the investigators upon this sub-plane forms a very fair typical example of its inhabitants. The man during life had been a small grocer—not a person of intellectual development or of any particular religious feeling, but simply the ordinary honest and respectable small tradesman. No doubt he had gone to church regularly every Sunday, because it was the customary and proper thing to do; but religion had been to him a sort of dim cloud which he did not really understand, which had no connection with the business of everyday life, and was never taken into account in deciding its problems. He had therefore none of the depth of devotion which might have lifted him to the next sub-plane; but he had a warm affection for his wife and family in which there was a large element of unselfishness. They were constantly in his mind, and it was for them far more than for himself that he worked from morning to night in his tiny little shop; and so when, after a period of existence in Kâmaloka, he had at last shaken himself free from the decaying astral body, he found himself upon this lowest subdivision of Devachan with all his loved ones gathered round him. He was no more an intellectual or highly spiritual man than he had been on earth, for death brings with it no sudden development of that kind; the surroundings in which he found himself with his family were not of a very refined type, for they represented only his own highest ideals of non-physical enjoyment during life; but nevertheless he was as intensely happy as he was capable of being, and since he was all the time thinking of his family rather than of himself he was undoubtedly developing unselfish characteristics, which would be built into the ego and so would reappear in his next life on earth.

Another typical case was that of a man who had died while his only child was still young; here in Devachan he had her always with him and always at her best, and he was continually occupying himself in weaving all sorts of beautiful pictures of her future.

Yet another was that of a young girl who was always absorbed in contemplating the manifold perfections of her father, and planning little surprises and fresh pleasures for him. Another was a Greek woman who was spending a marvellously happy time with her three children—one of them a beautiful boy, whom she delighted in imagining as the victor in the Olympic games.

A striking characteristic of this sub-plane for the last few centuries has been the very large number of Romans, Carthaginians, and Englishmen to be found there—this being due to the fact that among men of these nations the principal unselfish activity found its outlet through family affection; while comparatively few Hindus and Buddhists are here, since in their case real religious feeling usually enters more immediately into their daily lives, and consequently takes them to a higher level.

There was of course an almost infinite variety among the cases observed, their different degrees of advancement being distinguishable by varying degrees of luminosity, while differences of colour indicate respectively the qualities which the persons in question have developed. Some, for example, were lovers who had died in the full strength of their affection, and so were always occupied with the one person they loved to the entire exclusion of all others. Others there were who had been almost savages, one example being a Malay, a low third-class pitṛi, who obtained just a touch of Devachan in connection with a daughter whom he had loved. In all these cases it was the touch of unselfish affection which gave them their Devachan; indeed, apart from that, no part of the activity of their personal lives could have expressed itself on that plane. In most instances observed on this level the images of the loved ones have in them but the faintest glimmer of real vitality, owing to the fact that in the vast majority of cases their individualities have not been developed into activity on this plane. Of course where such development has taken place the image would be vivified by a ray of the higher self of the person whom it represented, and much benefit might be derived by the devachanee from his intercourse with it.

Before passing on to consider the higher levels of Devachan it would be well perhaps to refer to the way in which consciousness is recovered upon entering the devachanic plane. On the

final separation of the mind-body from the astral a period of blank unconsciousness supervenes—varying in length between very wide limits—analogous to that which follows physical death. The awakening from this into active devachanic consciousness closely resembles what often occurs in waking from a night's sleep. Just as on first awakening in the morning one sometimes passes through a period of intensely delightful repose during which one is conscious of the sense of enjoyment, though the mind is as yet inactive and the body hardly under control, so the entity awakening to consciousness on the devachanic plane first passes through a more or less prolonged period of intense and gradually increasing bliss till his full activity of consciousness on that plane has been reached. When first this sense of wondrous joy dawns on him it fills the entire field of his consciousness, but gradually as he awakens he finds himself surrounded by a world of his own creation presenting the features appropriate to the sub-plane to which he has been drawn.

Sixth Sub-plane.—The dominant characteristic of this subdivision appears to be anthropomorphic religious devotion. The distinction between such devotion and the religious feeling which finds its expression on the second sub-plane of the astral lies in the fact that the former is purely unselfish, and the man who feels it is totally unconcerned as to what the result of his devotion may be as regards himself, while the latter is always aroused by the hope and desire of gaining some advantage through it; so that on the second astral sub-plane such religious feeling as is there active invariably contains an element of selfish bargaining, while the devotion which raises a man to this sixth devachanic sub-plane is entirely free from any such taint. On the other hand this phase of devotion, which consists essentially in the perpetual adoration of a personal deity, must be carefully distinguished from those still higher forms which find their expression in performing some definite work for the deity's sake. A few examples of the cases observed on this sub-plane will, however, show these distinctions more clearly than any mere description can do.

A fairly large number of entities whose devachanic activities work themselves out on this level are drawn from the oriental religions; but only those are included who have the characteristic

of pure but unreasoning and unintelligent devotion. Worshippers of Vishṇu, both in his avatâr of Kṛishṇa and otherwise, as well as a few worshippers of Shiva, are to be found here, each wrapped up in the self-woven cocoon of his own thoughts, alone with his own god, oblivious of the rest of mankind, except in so far as his affections may associate those whom he loved with him in his adoration. Thus a Vaishnavite was noticed wrapped in the ecstatic adoration of the image of Vishṇu to which he had made offerings during life. But some of the most characteristic examples of this plane are to be found among women, who indeed, it may be remarked, form a very large majority of its inhabitants. Among others a Hindu woman was observed, who had glorified her husband into a divine being, and also thought of the child Kṛishṇa as playing with her own children, but while these latter were thoroughly human the child Kṛishṇa was obviously the semblance of a blue wooden image galvanized into life. Kṛishṇa also, however, appeared in her Devachan under another form—that of an effeminate young man playing on a flute. Another woman, who was a worshipper of Shiva, had somehow confused the god with her husband, apparently looking upon the latter as a manifestation of the former, so that the one seemed to be constantly changing into the other. Some Buddhists also are found upon this subdivision, but apparently exclusively those who regard the Buddha rather as an object of adoration than as a great teacher.

The Christian religion also contributes many of the inhabitants of this plane. The unintellectual devotion which is exemplified on the one hand by the illiterate Roman Catholic peasant, and on the other by the earnest and sincere "soldier" of the Salvation Army, seems to produce a result very similar to those already described, for these people also are found wrapped up in contemplation of their ideas of Christ or the Virgin Mary respectively. For instance an Irish peasant was seen absorbed in adoration of the Virgin Mary, whom he imaged as standing on the moon after the fashion of Titian's "Assumption," and holding out her hands and speaking to him. A mediæval monk was found in ecstatic contemplation of Christ crucified, the intensity of his imagination being such as to reproduce the stigmata in his own body, and the blood dropping from the wounds of the figure of his Christ. Another man seemed to

have forgotten the crucifixion, and thought of his Christ only as glorified on his throne, with the crystal sea before him, and a vast multitude of worshippers among whom he stood with his wife and family. His affection for them was very deep, but his thoughts were more occupied in adoration of Christ, whom he imaged as constantly changing kaleidoscopically into and out of the form of the lamb bearing the flag which we often see represented in church windows. A rather more interesting case was that of a Spanish nun who died at about the age of nineteen or twenty. In her Devachan she carried herself back to the date of Christ's life on earth, and imagined herself as accompanying him through the chain of events recounted in the gospels, and after the crucifixion taking care of the Virgin Mary. It was observable, however, that her pictures of the scenery and costumes of Palestine were entirely inaccurate, for the Saviour and his disciples wore the dress of Spanish peasants, while the hills round Jerusalem were mighty mountains clothed with vineyards, and the olive trees were hung with grey Spanish moss. She thought of herself as eventually martyred for her faith, and ascending into heaven, but only to live over and over again this life in which she so delighted. A quaint and pretty little example of the Devachan of a child may conclude our list of instances from this sub-plane. He had died at the age of seven, and was occupied in enacting in the heaven-world the scenes which his Irish nurse had described to him; he thought of himself as playing with the child Jesus, and helping him to make those clay sparrows which the power of the Christ is fabled to have vivified and caused to fly.

It will be seen that the blind unreasoning devotion of which we have been speaking does not at any time raise its votaries to any great spiritual heights; but it must be remembered that in all cases they are entirely happy and most fully satisfied, for what they receive is always the highest which they are capable of appreciating. Nor is it entirely without a good effect on their future career, for although no amount of mere devotion will ever develope intellect, yet it does produce an increased capacity for devotion, and in most cases leads also to purity of life. A person therefore who leads such a life and enjoys such a Devachan as we have been describing, though he is not likely to make rapid progress on the path of spiritual development, is at least guarded from many dangers, for it is

improbable that in his next birth he should fall into any of the grosser sins, or be drawn away from his devotional aspirations into a mere worldly life of avarice, ambition or dissipation. Nevertheless, a survey of this sub-plane distinctly emphasizes the necessity of following St. Peter's advice, "Add to your faith virtue, and to virtue knowledge."

Fifth Sub-plane.—The chief characteristic of this sub-division may be defined as devotion expressing itself in active work. The Christian on this plane, for example, instead of merely adoring his Saviour, would think of himself as going out into the world to work for him. It is especially the plane for the working out of great schemes and designs unrealized on earth—of great organizations inspired by religious devotion, and usually having for their object some philanthropic purpose. It must be borne in mind, however, that ever as we rise higher greater complexity and variety is introduced, so that though we may still be able to give a definite characteristic as on the whole dominating the plane, we shall yet be more and more liable to find variations and exceptions that do not so readily range themselves under the general heading.

A typical case, although somewhat above the average, was that of a man who was found working out a grand scheme for the amelioration of the condition of the lower classes. While a deeply religious man himself he had felt that the first step necessary in dealing with the poor was to improve their physical condition; and the plan which he was now working out with triumphant success and loving attention to every detail was one which had often crossed his mind while on earth, though he had been quite unable there to take any steps towards its realization. His idea had been that, if possessed of enormous wealth, he would buy up and get into his own hands the whole of one of the smaller trades—one in which perhaps three or four large firms only were now engaged; and he thought that by so doing he could effect very large savings by doing away with competitive advertising and other wasteful forms of trade rivalry, and thus be able, while supplying goods to the public at the same price as now, to pay much better wages to his workmen. It was part of the scheme to buy a plot of land and erect upon it cottages for his workmen, each surrounded by its little garden; and after a certain number of years' service, each workman was to

acquire a share in the profits of the business which would be sufficient to provide for him in his old age. By working out this system the devachanee had hoped to show to the world that there was an eminently practical side to Christianity, and also to win the souls of his men to his own faith out of gratitude for the material benefits they had received.

Another not dissimilar case was that of an Indian prince whose ideal on earth had been Râma, on whose example he had tried to model his life and methods of government. Naturally down here all sorts of untoward accidents occurred, and many of his schemes failed, but in Devachan everything went well, and the greatest possible result followed every one of his well-meant efforts—Râma of course advising and directing his work, and receiving perpetual adoration from all his devoted subjects.

A curious and rather touching instance of personal religious work was that of a woman who had been a nun, belonging to one not of the contemplative but the working orders. She had evidently based her life upon the text "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and now in Devachan she was still carrying out to the fullest extent the injunctions of her lord, and was constantly occupied in healing the sick, in feeding the hungry, and clothing and helping the poor—the peculiarity of the case being that each of those to whom she had ministered at once changed into the appearance of the Christ, whom she then worshipped with fervent devotion.

An instructive case was that of two sisters, both of whom had been intensely religious; one of them had been a crippled invalid, and the other had spent a long life in tending her. On earth they had often discussed and planned what religious and philanthropic work they would carry out if they were able, and now each is the most prominent figure in the other's Devachan, the cripple being well and strong, while each thinks of the other as joining her in carrying out the unrealized wishes of her earth-life; and it was noticed that in this case the image of each sister in the other's Devachan was at least to some extent vivified and real.

On this plane also the higher type of sincere and devoted missionary activity finds expression. Of course the ordinary ignorant fanatic never reaches this level, but a few of the noblest

cases, such as Livingstone, might be found here engaged in the congenial occupation of converting multitudes of people to the particular religion they advocated. One such case which came under notice was that of a Mohammedan who imagined himself as working most zealously at the conversion of the world and its government according to the most approved principles of the faith of Islam.

It appears that under certain conditions artistic capacity may also bring its votaries to this sub-plane. But here a careful distinction must be drawn. The artist or musician whose only object is the selfish one of personal fame, or who allows himself to be influenced by feelings of professional jealousy, of course generates no forces which will bring him to the devachanic plane at all. On the other hand that grandest type of art whose disciples regard it as a mighty power entrusted to them for the spiritual elevation of their fellows will express itself in even higher regions than this. But between these two extremes those devotees of art who follow it for its own sake or regard it as an offering to their deity, never thinking of its effect on their fellows, may in some cases find their appropriate Devachan on this sub-plane. As an example of this may be mentioned a musician of a very religious temperament who regarded his compositions simply as offerings to Christ—compositions which themselves were very fine, and produced a magnificent arrangement of sound and colour in the matter of that subdivision. The result of this would certainly be to give him increased devotion and increased musical capacity in his next birth; but without the still wider aspiration to help humanity this kind of Devachan might repeat itself almost indefinitely. Indeed, glancing back at the three planes with which we have just been dealing it will be noticed that they are in all cases concerned with the working out of devotion to personalities—either to one's family and friends or to a personal deity—rather than the wider devotion to humanity for its own sake which finds its expression on the next sub-plane.

C. W. LEADBEATER.

(To be continued.)

THEOSOPHICAL ACTIVITIES.

European Section.

Mr. Mead's lectures on the later Platonists came to a most successful termination on March 20th. The series has been very well attended from beginning to end.

The afternoon meetings at private houses conducted by Mr. Mead, Mr. Leadbeater, and Mr. Keightley have proceeded in a very satisfactory manner. One set terminated at Easter, the other two still being carried on.

The tenth conference of the North of England Federation will be held at Harrogate on April 25th, and Mrs. Besant, who is expected to arrive in England a few days before, will be present at the meeting.

The Sunday evening meetings at the Blavatsky Lodge, conducted by Mr. Leadbeater and Mr. Keightley, will conclude at the end of April. These meetings have proved most successful in every respect, and it is hoped that they will be carried on again after the summer interval.

The smaller Queen's Hall has been engaged for Mrs. Besant during the months of May, June, and July, for Sunday evening lectures. The subjects will be announced in due course.

Indian Section.

The records, books and all property belonging to the Indian Section have been completely removed to the new headquarters at Benares, so that the business arrangements are now in proper order.

Mrs. Besant has delivered a number of lectures on Theosophical subjects, but has spent much of the later portion of her visit in quiet work at the headquarters Her four lectures delivered at Adyar during the recent Convention will shortly be published under the title of *The Path of Discipleship.*

Colonel Olcott visited Calcutta recently to assist in settling the Mahâ Bodhi case. The opportunity was taken to deliver a number of lectures and addresses to the pupils of some of the Indian Schools.

A new branch has been formed at Motihari, Bengal, with Babu Krishnadan Mukerji as President.

Australasian Section.

Miss Lilian Edger, M.A., the President of the Auckland Branch, has recently made arrangements by which she will be able to devote almost the whole of her time to work in connection with the Society. Miss Edger is already well known throughout the Section, having done extensive lecturing work in many parts of New Zealand. She has recently completed a tour through the southern districts of the colony.

The Annual Convention of the Section was held in Melbourne on April 3rd and 4th.

Death of Mr. Judge.

Mr. W. Q. Judge died at New York on Saturday, March 21st. The body was cremated on Monday, March 23rd, at the Fresh Pond crematorium.

REVIEWS.

The Upanishads.

Translated into English, with a Preamble and Arguments, by G. R. S. Mead, B.A., M.R.A.S., and Jagadîsha Chandra Chaṭṭopâdyâya. Volume I. [Theosophical Publishing Society. Price in paper covers 6*d.*, in buckram 1*s.* 6*d.*]

It is not too much to say that no books have ever been written which contain doctrines of greater importance to mankind than the Upaniṣhads. No one knows their author, no one knows their date, and thus they well merit their title of Rahasya, the secret or the mystery. Less ancient certainly than the hymns of the Rig Veda, they may yet well take rank among the oldest books in the world, and the teaching which they contain has for thousands of years been the national philosophy of the peoples of India. With the help of their mystical doctrine the ancient Hindu was led to discover the infinite hidden in the finite, the true behind the semblance of the senses, the self behind the ego, and the indestructible identity of his own true self with the Supreme Self; and surely such knowledge is of no less importance to us to-day. Indeed, Professor Max Müller, one of our greatest living Sanskritists, has written of them: "I do not hesitate to say that there are rays of

light in the Upaniṣhads which will throw new light even to-day upon some of the problems nearest to our own hearts." And how closely the ideas of some of the latest modern philosophers approach those proclaimed in the Upaniṣhads may be seen by the following quotations from Dr. Caird, who writes in his *Philosophy of Religion*: "It is just in this renunciation of self that I truly gain myself; for whilst in one sense we give up self to live the universal and absolute life of reason, yet that to which we thus surrender ourselves is in reality our truer self." And again: "The knowledge and love of God is the giving up of all thoughts and feelings that belong to me as a mere individual self, and the identification of my thoughts and being with that which is above me, yet in me—the universal or absolute self, which is not mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature" (p. 257).

Members of the Theosophical Society at any rate should not need to be told of the advantage—nay, even the necessity—of studying these wonderful old oriental scriptures, and there must be many, both in the ranks of the Society and outside it, who will cordially welcome the publication of a translation at once so accurate and so characteristic as this at a price which is literally within the reach of all. Accurate—because the greatest care has been taken to secure the most scrupulous fidelity to the original, and wherever the English idiom has necessitated the use of even a single word which is not represented in the Sanskrit, that word is carefully enclosed in square brackets; characteristic—because a remarkably successful attempt has been made to reproduce as closely as is possible in a foreign language not only the spirit but the swing and style of the original Sanskrit. The very shape and manner of printing of the book follows the Oriental rather than the English tradition; for though the volume is of about the shape and size of the well known "Pseudonym Library," the lines run along the page instead of across it, precisely as they do in Indian manuscripts, and even the tiny side-headings are given on each page in exactly the Indian fashion. Considering the difficulty of so novel a task, and the extreme care required to secure accuracy in the transliteration of the Sanskrit words, the fact that scarcely an error is to be found throughout the book reflects the greatest credit on the printers.

The Translators have given us an explanatory "preamble" or preface which contains much valuable information—among other things a table of the states and powers of the universe and man as conceived in the Upaniṣhads, which will give the greatest assistance to the unaccustomed reader in the comprehension of this intricate system. Very useful also

is the concise "argument" or epitome of its contents which precedes each of the six Upaniṣhads which are contained in this volume. At the beginning of each of these is introduced the "Peace Chant" appropriate to the Veda to which it belongs—the mantra, that is, which is always sung in India before the reading of any portion of these sacred scriptures. So far as is known this is the first time that any of these quaint Peace Chants have been rendered into English.

The contents of this first volume are the Îsha, Kena, Kaṭha, Prashna, Muṇḍaka, and Mâṇḍûkya Upanishads, and assuredly all who read it will look forward eagerly to the issue of the remainder of the series. Where all is so good it would be invidious to particularize, yet one may perhaps venture to say that no more effective rendering of the beautiful story of Nachiketas has ever been put before the public. To give some idea of the vigour and lilt of the translation, this short review shall close with two quotations taken at random from different parts of the book.

"What no word can reveal, what revealeth the word, that know thou as Brahman indeed, not this which they worship below.

"What none thinks with the mind, [but] what thinks-out the mind, that know thou as Brahman indeed, not this which they worship below" (p. 27).

"Who then is the prey of unreason, unmindful [and] ever impure, to that goal such a man never reacheth; he goeth to births and to deaths.

"But the man who is subject to reason, [and] mindful [and] constantly pure, he unto that goal truly reacheth, from which he is born not again" (p. 61).

C. W. L.

The Story of Atlantis.

By W. Scott-Elliot. [Theosophical Publishing Society: 1896. Price 3*s.* 6*d.* net.]

The first appearance of the interesting information gathered together by Mr. Scott-Elliot on this important subject, comes to us in the shape of *Transactions of the London Lodge*, No. 29, with the title "Atlantis, a Geographical, Historical, and Ethnological Sketch." Appended to the Transaction are four large coloured maps indicative of the variations of the land-distribution on the earth's surface owing to the great cataclysms which overwhelmed the Atlantean root-race. These are respectively entitled: No. I., "Atlantis in its Prime," or the world about one million years ago, during many previous ages, and up to the catastrophe

of about 800,000 years ago; No. II. "Atlantis in its Decadence," or the world after the catastrophe of 800,000 years ago and up to the catastrophe of about 200,000 years ago; No. III., "Ruta and Daitya," or the world after the catastrophe of 200,000 years ago, and up to the catastrophe of about 80,000 years ago; No. IV., "Poseidonis," or the world after the catastrophe of 80,000 years ago and up to the final submergence of Poseidonis in 9,564 B.C.

We could have wished that the writer had devoted more space to the description and filling in of the maps, but we believe they are to form the basis of still further research. In briefly referring to the source of the information the recorder says: "Among the [occult] records . . . there are maps of the world at various periods of its history, and it has been the great privilege of the writer to be allowed to obtain copies—more or less complete—of four of these." We believe, however, that the originals are not in the form of maps, but rather in the nature of globes moulded in terra cotta.

Needless to say, like so many of the recent Transactions of the London Lodge, "Atlantis" adds considerably to our information on the subject, and should prove of immense interest to all students of *The Secret Doctrine*. In it they will find information drawn first of all from the ordinary archæological side of the subject, and secondly from the far more extended resources of the world-record. The work of the Manu is referred to, and the seven sub-races of the great Atlantean race are distinguished and traced; there are also sections on political institutions, emigrations, arts and sciences, manners and customs, and religion.

It is of course impossible for the ordinary reviewer to deal with a subject which is so entirely beyond the ordinary field of enquiry; the day is still distant when even such a method of research will be generally regarded as possible—much more then is the criticism of detail out of the question. Before that day will dawn, however, we must first of all deal with periods which are within the reach of ordinary historical and chronological study, and when we have established the reliability and superiority of the occult reading of the world-record, we shall then be in a position to persuade the public to credence in far more extended archæology. Meantime, only a very few will be really benefited by these painstaking and marvellous studies; those alone who are inclined to accept the main outline of human evolution as set forth in *The Secret Doctrine*, and the general history of mankind as sketched in those volumes, will be in a position to read further of Atlantis with any intelligence, and these we are sure

will be exceedingly grateful to Mr. Scott-Elliot for putting into shape the researches of his more gifted colleagues who have got at the records at first hand.

As, however, the Transaction is to be offered to a wider circle in book-form, we should have liked to see a fuller statement of the nature of the researches which were made, that is to say, a paragraph or two on trained clairvoyance and its possibilities, for we expect that the complete stranger to psychical research will fear for his senses when plunging, without any introduction, into so strange a subject.

For ourselves, we have read the treatise with the closest attention and interest, and only regret that it is not longer, for there is still, we are informed, a quantity of unused material already acquired by the investigators.

One small point, with which we are more competent to deal, may, in conclusion, be noted for alteration in a subsequent edition. Mr. Scott-Elliot will find, we believe, that Plato gave no name for the large island and archipelago beyond the Pillars of Hercules. The name "Poseidonis" is found first of all in one of the letters to the writer of *Esoteric Buddhism*, but not as given by Plato. Solon, we are told turned the Egyptian or original names into Greek according to a method of nomenclature known to the priests, and translated the name of the deity of the Atlantic island by the Greek equivalent Poseidon. Hence Poseidonis was a very happy selection by the writer of the letter as a designation, but it does not occur in either the text of the *Timæus* or *Critias* of Plato.

A hasty glance at a forward copy of the bound volume informs us that it is introduced to the reader by a Preface from the able pen of Mr. Sinnett, who, no doubt, disposes of the objection of our antepenultimate paragraph.

G. R. S. M.

TRANSACTIONS OF THE SCOTTISH LODGE, VOL. III., NOS. 4, 5, 6, 7.

THESE four numbers consist of three short papers by the President of the Lodge and one long one—on the "Mythology of the Ancient Egyptians"—which runs through them all, and, indeed, takes up the major part of the space in each. Of the three papers by the President, the first deals with "The Tatwas on Four Planes," the second with "Hermetic Philosophy as the Reconciler of Science and Religion," and the third with "The Interpretation of the Story of the Deluge on Four Planes." In reference to the first of these I must take serious exception to what seems to me the misuse of Sanskrit terms. There is

no plane which in any Hindu system is called "Ananda," nor any termed "Vigñâna" either. The writer seems to have had in mind the names of the five Koshas of the Vedântic system, *viz.*, Ânandamaya Kosha, Vigñânamaya Kosha, etc., and to have imagined that each of these was a vehicle of consciousness operating on planes called Ânanda, Vigñana, and so on. This of course is not the case, and one never finds any Hindu thinker speaking of an "Ânanda plane"; and so the fanciful interpretation of the communing of Gautama Buddha with Ânanda as meaning his communing with his higher self, is entirely out of court. As regards the philosophy of the Tattvas in general, on which this paper rests, it has so far proved impossible to affiliate it with the realities of nature on this and other planes without resorting to the most extreme reification of concepts, with which indeed this paper teems.

The second paper is a fairly neat restatement of familiar ideas, which neither adds to our knowledge nor throws any special light upon the numerous difficulties with which the subject bristles. The third is a clever example of that artificial method of interpreting mythology which finds so many followers at the present day. It would seem therefore that many people must find help, satisfaction or comfort in this kind of thought; but as it does not appeal to me, I can only say that this essay seems on the whole a tolerably intelligent example of its kind, and may be read with interest by those whose tastes run in that direction.

The long paper on Egyptian Mythology which fills up most of these numbers is an able and learned production. But the reviewer must protest against the absence of any indication of the authorities relied upon for many of the statements, and especially the absence of all information as to the meaning of the quotation marks so lavishly employed.

At the conclusion of No. 7 (which has only reached us in proof) stands yet another short paper dealing with Norse-Egyptian Mythology. From a remark in an earlier number this would seem to be from the pen of the President. It is more interesting than those already mentioned, and in several ways suggestive; but far more preparatory work needs to be done before the comparative study of mythology can yield really reliable and useful results.

B. K.

(Copies of the above books may be ordered from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.)

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 6:—Colonel Olcott in this chapter of "Old Diary Leaves" continues the accounts of lectures and of incidents connected with the propaganda, some of which are amusing. In one case two orthodox Hindus, father and son, wished to join the society secretly, and were surprised to meet each other in the room of the branch. Miss Arundale's article on "Psychism and Spirituality" is concluded, containing a short account of Yoga philosophy. The paper on Zoroastrianism is continued and is followed by an extract from the *Madras Mail*, and an introduction to an account of the Sib Nârâyanî sect. Dr. Hübbe Schleiden contributes a brief description of the "new photography." "Ânanda Laharî" contains an elaborate account of some yoga practices which do not appear very intelligible to western readers.

A.

THE VÂHAN (*London*).

Vol. V, No. 9:—In a second answer to the question respecting passages bearing on reincarnation to be found in the writings of Synesius and Origen, some passages of interest are quoted from Origen's works. C. W. L. in reply to a question on Kâmaloka gives much valuable information as to the sub-planes or divisions, and the condition of the "dead." The other questions relate to dreams, the sacredness of numbers, heredity and spiritual progress.

A.

LE LOTUS BLEU (*Paris*).

Vol. VII, No. 1:—The new volume opens with an editorial address to the readers. The first portion of a translation of *The Secret Doctrine* appears—a work which will probably occupy a considerable time in completing. Dr. Pascal contributes some reflections on the strange experiments an account of which has appeared recently in *Le Lotus Bleu*. The translation of *The Astral Plane* is continued, as are the letters on Materialism and Theosophy.

A.

THE PATH (*New York*).

Vol. X, No. 12:—"The Screen of Time" announces a change in the name of the magazine, which will appear next month as "Theosophy." The letters to Dr. Hartmann conclude this month, the last letters being of interest mainly owing to the vivid picture given of the disturbances of that time. "The Art of being Brotherly" is a short article by Mr. Hargrove and is followed by one on Devachan, by Bandusia Wakefield, which expounds the general ideas on the subject in a readable manner.

A.

MERCURY (*San Francisco*).

Vol. II, No. 7:—"The Rationale of Hypnotism and Mesmerism" is concluded, the last section containing a summary of the paper. Following this is an article on "Will" by M. A. W. "Behind the Veil" contains no psychic

experiences this month, but only a short discourse on general lines. The description of the surface of the earth is a wild speculation of the imaginative faculty. "In reality, it is a thin porous film floating here and there upon the sphere of force which forms our planet."

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 47:—The opening paper is based on a verse from the Gospel of Matthew, and is followed by translations of *The Key to Theosophy*, *Through Storm to Peace*, *The Bhagavad Gîtâ*, *Light on the Path*, *The Golden Stairs*, and *Letters that have Helped Me*. The article on "India and her Sacred Language" is continued.

A.

SOPHIA (*Madrid*).

Vol. IV, No. 3:—A translation of Mr. Leadbeater's *Astral Plane* is begun in this issue, the portion describing the scenery being given. *Karma* is continued and is followed by the translation of "Dreams" from LUCIFER. The article on "Astrology" deals with the influence of the planets on the sun, the philosophy of the Tattvas, the evolution of the earth, and the prânic currents.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 27:—"The Elixir of Life" is continued and is followed by the translation of the *Bhagavad Gîtâ*, which has now reached the twelfth chapter; *Karma and Reincarnation*, by H. Snowden Ward, is also continued, the number concluding as usual with maxims from Epictetus.

A.

THEOSOPHY IN AUSTRALIA (*Sydney*).

Vol. I, No. 11:—The chief article in this number is on "Thought Forms," and is based on Mrs. Besant's *Karma*, a long quotation from which forms the text. The questions and answers deal with the Mânasaputras, Theosophy and Freemasonry, and the Masters.

A.

THE BUDDHIST (*Colombo*).

Vol. VIII, Nos. 1, 2 and 3:—Contain a report of the general manager of Buddhist schools, showing a satisfactory advance in the work. The article on music is one that must seem somewhat peculiar to English readers, who are not accustomed to base their life on ancient and artificial rules of doubtful value. "Music delights the senses, as do intoxicants. . . . Music and wine are close allies of sensuality," we are told, as also that the object of the wise Buddhist "is to produce non-action of mind in regard to the plane of matter, whereby peace and joy of mind find him in the realm of eternal light." An ideal which means inaction on any plane will not have much effect in the next.

A.

THE ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. II, No. 2:—The first article is on "The Brahmin, his Life and Duties," and in the opening chapter, after speaking of his present degradation, a sketch of the ceremony of investing with the thread is given. "Our Religion" contains a chapter on "Idol Worship," followed by "A Hindu University" and "A Visit to Adyar."

A.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. V, No. 7:—Opens with a criticism of Mr. Maitland's life of Mrs. Kingsford, under the title "Abuse of Will-Power." "Mithra" writes on the "Position of a Student of the Avesta Literature." A paper on "Karma and Astrology" is reprinted from an old number of LUCIFER, and also "The Heart Doctrine," by Mrs. Besant.

A.

RAYS OF LIGHT (*Colombo*).

Vol. I, No. 1:—This is a very small magazine started in connection with the Musæus School. The first number contains short papers on "Hygiene," "The Case against Compulsory Vaccination," "Sudden Death and Premature Burial," "Entering the Path" and "Theosophy."

A.

JOURNAL OF THE MAHÂ-BODHI SOCIETY (*Calcutta*).

Vol. IV, No. 11:—The articles in this number are on "Buddhism in India," and "The Founder of Buddhism," consisting mainly of a report of a lecture by Professor Rhys Davids. Brief notes and extracts on various subjects connected with Buddhism, correspondence and the Buddha-Gayâ temple case, fill up the issue.

A.

ISIS (*London*).

Vol. I, No. 3:—Much the most interesting paper in this number is "In Deeper Dreamland," by Dr. Anderson, which contains several stories of typical dreams. The "Letters on Occultism" are eccentric in style and in matter, and leave much opportunity for exercise of the "intuition." The article on "Cagliostro, One of the Three" is accompanied by a portrait which is not calculated to increase general respect for the subject of the paper. The verses at the end of the magazine are above the average.

A.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. IV, No. 6:—"The Enchantment of Cuchullain" is concluded, and the last chapter is accompanied by the usual poetry. A short paper on "Cycles and The Secret Doctrine," follows, and attempts to find analogies in man and in nature. The number concludes with an eccentric dialogue on propaganda.

A.

PACIFIC THEOSOPHIST (*San Francisco*).

Vol. VI, No. 8:—The first article is on the sixth sense, and the value of the speculations may be judged from the statement that intuition is the sixth sense. Following this is a paper on "The Pairs of Opposites," which is said to be a study from the *Bhagavad Gîtâ*, and a short article on heredity.

A.

LOTUS BLÜTHEN (*Leipzig*).

No. 42:—Opens with a translation of a portion of "The Virgin of the World," followed by the first part of a thoughtful essay on "Karma." "Jehovah," and "Nazareth" are treated of in "Fragments from the Mysteries," which are certainly not from the "Mysteries" technically so called.

A. J. W.

OTHER PUBLICATIONS.

Ludzkosc Posmiertna, a Polish translation of D'Assier's *Posthumous Humanity; The Metaphysical Magazine*, with articles on "Psychology as a Science," "Sympathetic Vibration in Nervous Attraction" and other subjects; *Modern Astrology*, with some forcible editorial remarks on the mass of believers in astrology *Man, the Master of his Destiny*, an Indian pamphlet containing a lecture by Mrs. Besant; *The Theosophical Forum*, *The Seen and the Unseen*, with an article on "Theosophy and Geology"; *The Astrological Magazine*, the Indian journal dealing with astrology; *Notes and Queries; La Revelación*, with letters and articles on spiritualistic subjects; *The Moslem World*, full of protests against the action of the Christians in connection with Armenia; *The Hansei Zasshi*, a Japanese Buddhist magazine, printed in the vernacular; *The Prasnottara; Book Notes; The Sanmârga Bodhini; The Lamp; The Theosophical Forum.*

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LUCIFER.

ON THE WATCH-TOWER.

TAKING up once more the editorial pen, after months of absence from England, I give greeting to the readers of LUCIFER, so many of whom are friends as well as readers. It is a curious but a real tie which binds together a writer and his readers, and this is especially the case where a writer conducts a magazine connected definitely with some deep and far-reaching movement. A common aim unites all whose interest in the movement is real, and the magazine represents it on the physical plane. It becomes a member of the family circle, and its regular contributors take on the aspect of personal friends, so that when the wheel of life brings writer and reader together they meet as old acquaintances instead of as strangers.

* * *

The karmic tie set up is one of much interest; what is the nature of the tie between an author and the vast and scattered congregation that he addresses from the pulpit of the press? He influences their minds, introduces to them fresh thoughts, perhaps changes the whole current of their lives. It seems that this contact on the mental plane does not of necessity set up an individual tie, but that nature contracts a kind of collective debt towards the author, which debt is duly repaid to him, but not necessarily by any particular person who may in the past have benefited from his teaching. If he has helped many he receives much help; if he has injured and obscured the thought of others the harm done reacts on his own mind in this or in some future life. The mills grind slowly but they grind exactly, and wholesome bread or poisoned comes back to the sower of the seed.

* * *

Pasteurism is insidiously working its way in India, the Central Committee, according to the *Indian Mirror*, having in hand at Lahore Rs. 31,000, at Bombay Rs. 5,000, and in Bengal Rs. 30,000. Up to the present time the worst crime of modern science, vivisection, has not penetrated into India, but it is hoped that Pasteur Institutes will lead to the complete vivisector's laboratory. The culture of poison germs and their experimental injection into animals is a form of "research" which, identical in principle with vivisection, does not at first sight shock people to the same extent as the deliberate carving up, burning and tearing of living animals. The injecting syringe filled with venom causes no more pain, it is argued, than the prick of a needle, and the subsequent slow torture of the poisoned animals is left out of account. But Pasteurism *is* vivisection in a modified form, and though the sufferings caused by it are small compared with the horrors of the torture-trough, they are wrought under the sway of that evil principle that we may rightly seek to escape the penalty of our own misdoings by inflicting pain on others weaker than ourselves. The bond between man and his animal cousins has always been clearly recognized in India, and the presence of the One Life in the hearts of all beings—not of man only—has been a fundamental doctrine in Indian philosophy. Mineral, vegetable, animal, man, all pulsate by the same Life, and those to whom this truth is a reality can never carelessly destroy anything or deliberately torture a being that can feel pain. Hence the axiom, "Harmlessness is the highest law," and the ideal held up of being "the friend of every creature." Repeated conquests by rougher and harsher races have hardened the old tenderness, and the alienation of sympathy between men and the brutes which is so marked a feature in city life has led to street cruelties to horses and cattle such as disgrace the cities of Europe. But even yet the animals wander freely in friendly fashion in many of the towns and in the country districts, pushing enquiring noses into shops, no man making them afraid. Worn-out creatures pass their last days peacefully, and if a European suggests the idea of slaying a beast because it can no longer labour, he is regarded with shocked surprise. Yet in this land an attempt is being made, and threatens to be successful, to introduce vivisection under the shield of western science, and it has

actually been found necessary to form an Anti-vivisection Society in Calcutta. I had the pleasure of lecturing for this Society in the Calcutta Town Hall last January, but the very necessity for its existence shows how India has fallen from her old ideals. Rationalizing Societies like the Brahmo Samâj, with its flesh-eating and alcohol-drinking, have paved the way, by their disregard of the ancient rules of pure living, for the worse abuses that are now threatening to invade the land. The International Society for the Protection of Animals from Vivisection has given useful help to the Indian movement by its literature. It is an interesting and significant fact that in Paris, one of the chief centres of the vivisectionists, we see also the most dangerous forms of magic and the lowest depths of "Satanism." The selfishness which finds one of its most extreme expressions in vivisection, in the attempt to wrench open nature's secrets by reckless torture of others, is the essential characteristic of the black magician, and vivisection is but one kind of sorcery. Its practice is a graduation in the black art, and carries a man far along the terrible road whose end is death—not of the body alone.

* * *

The following note on an important scientific lecture was sent to LUCIFER by Mr. Sinnett, but was unfortunately crowded out:

From the Theosophical point of view the utterances of modern scientific students are not always so impressive as they seem to the world at large, and yet they have their charms. If only the cultured world would study superphysical phenomena with the same painstaking care and attention to the significance of every observation made that is shown in the physical laboratory, what grand advances would be made towards a better comprehension of Nature than generally prevails at present. And that better comprehension is for large groups of our companions in evolution an essential preliminary to the development of spiritual aptitudes. There are temperaments, of course, that leap to them across an unfilled chasm of ignorance concerning the intervening territory of Nature that lies between the incarnate and the spiritual condition. But the tendency of modern intellectual progress has been to foster the other temperament which rises from exact knowledge of the physical plane to exact application of those beyond and thence upward—or which may so rise at any rate. That which is needed to bring great numbers

of this generation into the region of theosophic study and sympathy is exact knowledge of *something* beyond the physical plane. It is amazing how absolutely without the minutest fragment of such knowledge the scientific world stands at the present day, and how ludicrously the whole body of natural conjecture that ought to grow out of a belief in immortality and a spiritual government of the earth is ignored when learned men in scientfic lecture rooms say what they really mean.

The utterances that have specially suggested these remarks were put forward some little time ago at the Royal Institution by Dr. Burdon Sanderson, who lectured there with "Ludwig and Vitalism" as his text. Ludwig was a great German physiologist, and Vitalism as defined by Dr. Sanderson is that doctrine according to which some German physiologists have been inclined to recognize that beyond the mechanical and chemical phenomena at work in the human body, there may be something else playing an obscure but influential part in the economy of the whole machine which they denominate vital force. As Dr. Sanderson represents the matter, this heretical belief was little more than the survival of a superstition, and has been dropping out of notice during the last fifty years, but there has recently been a recrudescence of the idea under the designation "neo-vitalism." The exponents of this doctrine bowed to the materialism of the age by recognizing that if the word force were used to mean something which manifested itself by measurable effects, there was no indication that any force excepting those recognized by the physicist was in operation in the organism. But they argued that some processes of life, at first regarded as entirely chemical or physical, did not conform so precisely as they were expected to do to chemical and physical laws. The process specially instanced is the formation of lymph, and to quote the *Times* report of the lecture the neo-vitalists answered the question how such a case as this was to be met "with the word 'cell' or 'protoplasm'—living individuls, which being placed at the inlets of the system of drainage let in less or more, in obedience not to physical laws but to vital ones, to internal laws which were special to themselves." The authors of this idea have certainly, from the theosophic point of view, got no great distance on their journey towards a comprehension of the human organism, but they are to

be congratulated on their progress for what it is worth. Dr. Burdon Sanderson on the other hand is *not* to be congratulated on the disposition which renders him stolidly opposed even to that minute concession in the direction of an enlarged wisdom. "I believe in corn and rice," says the old satirical verse, "not in virtue or in vice." I believe in chemistry and physics, Dr. Sanderson seems to say—not in man as anything better than a bundle of fibres and molecules played upon by external pressures. True progress was to be accomplished by faithful adherence to the principles that have governed physiology during the last fifty years, by patient attention to the machinery of the animal body. The practical purpose towards which physiology strove "would not be gained until by better knowledge the same sort of control had been acquired over the processes of the living animal body that the exact sciences had already given those who knew how to profit by their teaching over the forces of the inorganic world." How soon, one wonders, will this delicious phrase sound as grotesque in the hearing of men of science generally as it does already for those who have been able to profit by the teaching of Theosophy to the extent of getting control not merely over the bodily organism in question, but over a host of forces with which it is entangled, although they lie for the most part in realms of nature where the writs of chemistry and physics will never be enabled to run. The *élite* of the London scientific world was gathered as usual on Friday evenings at the Royal Institution to applaud the highly instructed, orthodox professor who addressed them. Very few, we may feel sure, will have been troubled with any suspicion that Dr. Burdon Sanderson was propounding views which could not fail to be fairly comic in their absurdity, not only to the graduates in occult science, but to the large number of students still in the "outer court" who know enough to know that knowledge is possible.

* * *

Prof. R. L. Garner, an African explorer, in travelling up the Congo, made a stay at Matadi, the capital of the Congo Free State, and saw there a slave, stated to be a typical man of his tribe, whom he describes as "the most singular specimen of the human race that" he had ever seen. He was strikingly like a gorilla, says Mr. Garner, and certainly, according to the description given, he was

strikingly like an ancient Lemurian. His body was long in proportion to his limbs, the legs comparatively short, the arms long. "The forehead was low and receding, the frontal bone being prominent in the centre, and much depressed at the sides. His eyes were overhung with enormous ridges and heavy eyebrows, above which was a deep depression, and the low forehead was traversed by three or four deep lines or wrinkles almost resembling folds of the skin." The eyes were placed obliquely in the head, the jaws massive, the chin receding, the muzzle projecting, the legs much curved, the hands large, the feet "immensely large" and turned inwards. If the description be compared with that given of a Lemurian in *The Lunar Pitris*, pp. 19, 20, many noteworthy points of similarity will be observed, as the "roll of flesh" which represented a forehead, the long arms, the legs that could not be straightened, the "enormous" hands and feet, the projecting heels, the protruding jaws. The tribe to which Mr. Garner's man belonged lives in the far interior of Africa, and its members are said to be cannibals, and to be strong and fierce; this particular man showed a ferocious temper on the slightest provocation, and was exceedingly strong. It would be interesting to know if any Lemurian offshoot found refuge in Central Africa, and remained there comparatively unmixed to the present day, as a standing specimen of Third Race humanity, to appear in due time and justify the accuracy of occult descriptions.

* * *

Now and then a piéce of belated bigotry comes limping along, like a theological Rip Van Winkle, and astonishes the modern world by mumbling some of the almost forgotten formulæ about orthodoxy. One of our members in Honolulu sends us an extract from the *Report of the Society for the Propagation of the Gospel in Foreign Parts*, containing a letter from Bishop Alfred Willis, of Honolulu, dated February, 1895; the Bishop writes:

"A far more serious matter, which threatens to destroy the faith of some, is the stealthy inroad of Theosophy, the advances of which are all the more dangerous on account of the claim that is made, that it is not opposed to Christianity, and that one may remain a good Christian while espousing its teachings. A wealthy widow, of Hawaiian birth, is using her influence to make herself a

reputation as the patroness of this subtle form of atheism. At her expense, a lecturer on Theosophy from the United States was here for weeks, drawing large audiences from the classes that are always ready to hear some new thing. A Theosophical Society (in two Lodges) has been formed, prominent in which is a brother of the above-mentioned lady, who is a member and *office-holder* of the Anglican Church. I have endeavoured, both by letter and a personal interview, to convince him of the incompatibility of Theosophy —as expounded here—with the faith of Christianity, but without avail. He is spell-bound by *Isis Unveiled* (!), a work, I believe, of Madame Blavatsky. He undertook, however, to resign his offices, and I am now waiting to receive his resignation. His children no longer attend Sunday School, but are sent on Sunday mornings to a 'Lotus Class,' held by his sister, where they are taught the blankest atheism."

The Bishop's remark about atheism is not a deliberately false statement, we are glad to say, but arises from his unfortunately complete ignorance of Theosophical teachings, an ignorance very clearly shown in a bitter sermon preached against the Wisdom Religion, in which he stated that Theosophy was only copied from the *Kabalah*. In answer to an enquiry, however, he frankly admitted that he had not read the *Kabalah*, and further that he had not read any Theosophical publication. Our correspondent considers that the comparison of two unknown quantities and the formulation thereupon of a judgment is a process involving considerable difficulty, and we find ourselves compelled to agree with him; but there is this of hopefulness in the situation, that if the Bishop could be persuaded to consider what is really taught in Theosophy, he "might hear with his ears and understand with his heart and be converted" to a more charitable frame of mind. He would then discover that Theosophy unveils in his own religion depths profounder than he had imagined, and presents a view of God that at once satisfies devotion and reason, a view which does not antagonize the crude conceptions of the ignorant, but which explains them, puts them into their fitting places, and uses them as steps instead of barriers. Theosophy has given religion back to many a one who had surrendered it, driven to the sacrifice by outraged reason, for it shows that many dogmas, which revolt the intellect and the conscience

when presented in their exoteric forms, conceal truths at once profound and inspiring when they are rescued from the wrappings folded around them by ignorance and misconception. The Honolulu Branch will do good service if it can place in the hands of those who are groping in the "eclipse of faith" the torch of right knowledge of superphysical realities. Atheism will then become impossible, for as the spiritual side of the universe is unveiled, from the Supreme LOGOS to the lowliest ministrant life, God will become "all in all," and the worlds but words of His self-revealing.

* * *

White Lotus Day has become quite an institution all over the Theosophical world, and its fifth celebration at the Blavatsky Lodge was held on the evening of May 8th. The platform was a bank of exquisite white flowers sent by friends, some coming from as far afield as Nice. The readings were from the *Light of Asia* and the *Voice of the Silence*, and brief speeches, marked by a happy tone of confidence in the permanence of H. P. B.'s work and in her continued interest in the Society, were delivered. At the close of the meeting a friendly conversation was held, largely made up of reminiscences of her last incarnation. The following expression of feeling, sent by a correspondent, will be shared by many:

"I never look at H. P. B. but I lose sight of the instrument in the thought of the hidden powers who guided her pen. For surely no unaided mind could have evolved that mountain of knowledge, *The Secret Doctrine*, which seems to me to be a marvellous cyclopædia of occult wisdom and philosophy relating to the cosmos and man, and at the same time to be only a small sample of the unknown, in fact just a veiled glimpse of the vast invisible reality, a mere outline of a grand picture to fill in the details of which will require eternity."

THE LIVES OF THE LATER PLATONISTS.

INTRODUCTION.

IF it is true that wisdom is gained by experience, and that the accumulated experience of the past is the heirloom of the present, then, perhaps, no period of the world's known history is a richer mine of experience for us to-day than the first six centuries of the present era, and no school of thinkers more useful for our present needs than the group of brilliant intellects which carried on the Platonic tradition from the third to the sixth century, A.D. In many respects they had the same problems in religion and philosophy to solve which again confront us in the closing years of the nineteenth century. True, the problems are more intensified and accentuated to-day, because life is more rapid, the world-area more widespread, and the inter-communication of peoples and nations easier by a thousandfold. Nevertheless, the problems are fundamentally the same, and, therefore, the views of the Later Platonists on philosophy, religion and psychology should be of first importance to the careful student of such subjects in our own day. And though it is true that their researches in experimental physics were as nothing compared to the brilliant discoveries of modern times, nevertheless, some of their physical theories, based on psychic research, may still prove of value as a contribution to general knowledge.

In these pages, however, I do not intend to deal with the teachings of the School in any but a cursory manner, and as incidental to the lives of the philosophers themselves; my effort will be rather to put before the reader a number of biographical studies which may induce him to enquire further into the matter. Let us first have before us a mind-picture of our Platonic sages, and realize

that they were men and women of like nature with ourselves, occupied in the same struggle, interested in the same problems, and then we shall be less prepared than is usually the case to dismiss antiquity and its most distinguished exponents with a scarce tolerant shrug of the shoulders.

My information will be drawn, for the most part, from biographies written by members of the School, but all references to original documents and more recent authorities will be excluded from the text for the sake of clearness, and given at the end in the form of a bibliography, which will be of service to the student who wishes to pursue the subject at greater length.

Though the lives of several of our philosophers have been dealt with as introductory to the exposition of their teachings by a number of writers, there is no book which attempts the biographical history of the whole School; and even the separate lives of the Later Platonists have not as yet been altogether intelligently treated in modern times because of the prevailing ignorance of the very elements of psychic science.

It will, therefore, be the writer's task and pleasure to elucidate, to some extent, the mystical side of the subject, for no one but at best a trained mystic, or at least one who has a sincere sympathy with the best in mysticism, can really understand the aspirations and efforts of the Later Platonists.

In order, also, to lead the reader gradually to a comprehension of the main factors which produced the maelstrom of thought and religious and philosophical controversy, out of which the Platonic revival arose, it will be necessary first of all to run briefly over the names of the Schools of Alexandria which for so many years was the centre of the intellectual activity of the Greek and Roman worlds. And as we are engaged upon the biographical side of the subject rather than upon the history of the evolution of thought, we will first present the reader with a rough sketch and mind-picture of the once great capital of the Ptolemies; for though most of our philosophers had their chairs elsewhere, they nearly all spent some time in the great city; and one or other of their number, though not always the most distinguished, carried on the work of the lecture room there, until with Proclus the main centre was transferred to Athens.

ALEXANDRIA AND ITS SCHOOLS.

A Bird's-eye View of the City.

Let us carry our minds back to the latter quarter of the fourth century of the present era, when Hypatia was a little girl, and the hopes of the Platonic School had received so rude a shock from the early death of Julian, the emperor-philosopher; just in time to see the Serapeum still standing unviolated by the iconoclastic hands of Christian fanaticism. Let us ascend the great lighthouse, 400 feet high, on the island off the mainland, the world-famous Pharos, and take a bird's-eye view of the intellectual centre of the ancient world.

The city lies out before us between the sea front and the great lake towards the south, Lake Mareotis, on a long neck of land or isthmus. Far away to the left is the most westerly mouth of the Nile, called Canopic, and a great canal winds out that way to Canopus, where is the sacred shrine of Serapis. Along it, if it were festival-time, you would see crowds of pilgrims hastening, on gaily decorated barges, to pay their homage to certain wise priests, one of whom about this time was a distinguished member of our School.

The great city and its teeming populace stretches out before us with a sea-frontage of some four or five miles; in shape it is oblong, for when Alexander the Great, hundreds of years ago, in 331 B.C., marked out its original walls with the flour his Macedonian veterans carried, he traced it in the form of a chlamys, a scarf twice as long as it was broad. Two great streets, or main arteries, in the form of a cross divide it into four quarters. These thoroughfares are far wider than any of our modern streets, and the longer one, parallel to the shore, and extending through the outlying suburbs, has a length of three leagues, so that the Alexandrians consider it quite a journey to traverse their city.

Where these streets cross is a great square surrounded with handsome buildings, and adorned with fountains, statues and trees. There are many other squares and forums also, but none so vast as the great square. Many pillars and obelisks adorn the city; the most conspicuous of them being a flat-topped pillar of red stone, on a hill near the shore, and two obelisks on the shore itself, one of which is the present Cleopatra's Needle.

The island on which we are standing is joined to the main land by a huge mole almost a mile long, with two water-ways cutting it, spanned with bridges, and defended with towers. This mole helps to form the great harbour on our right, and the smaller and less safe harbour on our left. There is also a third huge dock, or basin, in the north-west quarter of the city, closed also by a bridge.

These two main thoroughfares divide Alexandria into four quarters, which together with the first suburb of the city were originally called by the first five letters of the alphabet. The great quarter on our left is, however, more generally known as the Bruchion, perhaps from the palace Ptolemy Soter set aside to form the nucleus of the great library. It is the Greek quarter, the most fashionable, and architecturally very magnificent. There you see the vast mausoleum of Alexander the Great, containing the golden coffin in which the body of the world-conquering hero has been preserved for hundreds of years. There, too, are the splendid tombs of the Ptolemies, who ruled Egypt from the time of the division of Alexander's empire till the latter part of the first century B.C. when the Romans wrested the kingdom from Cleopatra. Observe next the great temple of Poseidon, god of the sea, a favourite deity of the sailor populace. There, too, is the Museum, the centre of the university, with all its lecture rooms and halls, not the original Museum of the Ptolemies, but a later building. Baths, too, you see everywhere, thousands of them, magnificent buildings where the luxurious Alexandrians spend so much of their time.

On the right is the Egyptian quarter, the north-western, called Rhacotis, a very old name dating back to a time when Alexandria did not exist, and an old Egyptian burg, called Ragadouah, occupied its site. The difference in the style of architecture at once strikes you, for it is for the most part in the more sombre Egyptian style; and that great building you see in the eastern part of the quarter is the far-famed Serapeum; it is not so much a single building as a group of buildings, the temple of course being the chief of them. It is a fort-like place, with plain heavy walls, older than the Greek buildings, gloomy and severe and suited to the Egyptian character; it is the centre of the "heathen" schools, that is to say, the barbarian or non-Greek lecture halls. You will

dangerous fanatics. Mixed with them are people in black, ecclesiastics, deacons and officers of the Christian churches.

Down by the harbours, however, we shall come across many other types, difficult to distinguish for the most part because of the interblending and mixture. Thousands of them come and go on the small ships which crowd the harbours in fleets. Many are akin to the once great nation of the Hittites; Phœnician and Carthaginian sailor-folk in numbers, and traders from far more distant ports.

Jews everywhere and those akin to Jews, in all the trading parts; some resembling Afghans; ascetics, too, from Syria, Essenes, perchance, or Therapeutæ, paying great attention to cleanliness. Also a few tall golden-haired people, Goths and Teutons, extremely contemptuous of the rest, whom they regard as an effeminate crowd, big, tall, strong, rough fellows. A few Persians also and more distant Orientals.

Perhaps, however, you are more interested in the Christian populace, a most mixed crowd without and within. The city ecclesiastics are busied more with politics than with religion; the rest of the faithful can be divided into two classes offering widely different presentments of Christianity.

On the one hand the lowest classes and monks, bigoted and ignorant, contemptuous of all education, in religion the prototype of modern evangelical sects and "salvation armies," devoted to the cult of the martyrs, thirsting for the blood of the Jews, and wild to overthrow every statue and raze every temple to the ground; on the other hand, a set of refined disputants, philosophical theologians and Gnostics, arguing always, eager to enter the lists with the Pagan philosophers, spending their lives in public discussions, while the crowds who come to hear them are mostly indifferent to the right or wrong of the matter, and applaud every debating point with contemptuous impartiality, enjoying the wrangle from the point of view of a refined scepticism.

The Library.

But we must hasten on with our task and complete our sketch of the city with a brief reference to two of its most famous institutions, the Library and Museum. Even if most of us have had no

isms, orators, sophists, doctors, medical philosophers, historians, etc. Ptolemy II. (Philadelphus) commissioned every captain of a vessel to bring him MSS., for which he paid so royally that many forgeries were speedily put on the market. Attalus and Eumenes, kings of Pergamus, in north-west Asia Minor, established a rival library in their capital, and prosecuted the search for books with such ardour that the library of Aristotle, bequeathed to Theophrastus and handed on to Neleus of Scepsis, had to be buried to escape the hands of their rapacious collectors, only to find its way, however, to Alexandria at last. Philadelphus accordingly issued an order against the exportation of papyrus from Egypt, and thus the rival collectors of Pergamus had to be content with vellum; hence some say, pergamene, parchemin, parchment. The commerce of MSS. was carried on throughout all Greece, Rhodes and Athens being the chief marts.

Thus Alexandria became possessed of the most ancient MSS. of Homer and Hesiod and the cyclic poets; of Plato and Aristotle, of Æschylus, Sophocles and Euripides, and many other treasures.

Moreover, large numbers of translators were employed to turn the books of other nations into Greek. Some of the sacred books of the Ethiopians, Indians, Persians, Elamites, Babylonians, Chaldæans, Romans, Phœnicians, and Syrians were translated, and the septuagint version of the Hebrew bible was added to the number, not without miracle, if we are to believe the legend recounted by Josephus.

Even by the time of Ptolemy III. (Energetes) the Bruchion could not contain all the books, and a fresh nucleus was established in the buildings of the Serapeum, on the other side of the city, but not in the temple itself with its four hundred pillars, of all of which Pompey's Pillar alone remains to us.

What a wealth of books in so short a time! Even in the times of the first three Ptolemies, we read of 400,000 rolls or volumes. What then must have been the number in later years? Some say they exceeded a million rolls and papyri. Let us, however, remember that a "book" or "roll" was generally not a volume as with us, but rather the chapter of a work. We read of men writing "six thousand books"! The rolls had to be comparatively small, for the sake of convenience, and a work usually had as many rolls as it

contained chapters. We must, therefore, bearing this in mind, be on our guard against exaggerating the size of the great Library.

The Serapeum, however, soon contained as many books as the Bruchion, and all went well till 47 B.C., when the great fire which destroyed Cæsar's fleet, burnt the Bruchion to the ground. An imaginative chronicler, Lucian, asserts that the glow of the conflagration could be seen as far as Rome!

So they had to rebuild the Bruchion, and put into the new building the famous library of Pergamus, which the city had bequeathed to the Senate, and which the infatuated Mark Antony handed over to Cleopatra, last of the Ptolemies.

When the glory of Alexandria began to depart, its library began to share its fate. Julian, the emperor (360-363) took many volumes to enrich his own library; when the Christian fanatics in 387 stormed the Serapeum, they razed the temple to its foundation, and nothing of the library was left but the empty shelves. Finally in 641 Amru, general of Omar, second in succession to the Prophet, fed the furnaces of the 4,000 baths of Alexandria for full six months with the Bruchion's priceless treasures. If what the rolls contained were in the Korân, they were useless, if what they taught were not in the Korân, they were pernicious; in either case burn them! Some Mohammedan apologists have lately tried to whitewash Omar; but he is as little to be excused as the Christian barbarians who devastated the shelves of the Serapeum.

The Museum.

Such was the written material on which the scholars, scientists and philosophers of Alexandria had to work. And not only was there a library, but also a kind of university, called the Museum, dedicated to the arts and sciences, and embracing among other things an observatory, an amphitheatre of anatomy, a vast botanical garden, an immense menagerie, and many other collections of things useful for physical research.

It was an institution conceived on a most liberal plan, an assembly of savants, lodged in a palace, richly endowed with the liberality of princes, exempt from public charges. Without distinction of race or creed, with no imposed regulations, no set plan of study or lecture lists, the members of this distinguished

assembly were left free to prosecute their researches and studies untrammelled and unhampered. In theirranks were innumerable poets, historians, geometricians, mathematicians, astronomers, translators, critics, commentators, physicians, professors of natural science, philologists, grammarians, archæologists, in brief, savants of all sorts laying the first foundations of those researches which have once more in our own time, after the lapse of centuries, claimed the attention of the world. True, the Museum of Alexandria made but faltering steps where we to-day stride on with such assurance; but the spirit and method was the same, feeble compared on our strength, but the same spirit now made strong by palingenesis.

Very like was the temper then, in the last three centuries before the modern era, to the temper that has marked the last three centuries of our own time. Religion had lost its hold on the educated; scepticism and "science" and misunderstood Aristotelian philosophy were alone worthy of a man of genius. There were "emancipated women" too, "dialectical daughters," common enough in those latter days of Greece.

Had not, thought these schoolmen, their great founder, Alexander, conquered the political world by following the advice of his master Aristotle? They, also, would follow the teaching of the famous Stagirite, who had mapped out heaven and earth and all things therein, and soon they too would conquer what else of the world there was to be conquered, both natural and intellectual. It seemed so probable then, so simple and logical. It seems to be probable even now to some minds!

So they set to work with their commenting, and criticizing, their philologizing, their grammar, and accentuation, their categorizing and cataloguing. They set to work to measure things; being pupils of Euclid, they attempted to measure the distance of the sun from the earth, and Eratosthenes, by copper armillæ, or circles for determining the equinox, calculated the obliquity of the ecliptic, and by further researches calculated the circumference of the earth; he also mapped out the world from all the books of travel and earth-knowledge in the great Library. In mechanics, Archimedes solved the mysteries of the lever and hydrostatic pressure which are the basis of our modern hydrostatics and statics.

Hipparchus too thought out a theory of the heavens, upside down in fact, but correct enough to calculate eclipses and the rest, and this three hundred years later, under the Antonines, was revamped by a certain Ptolemy, a commentator merely and not an inventor, the patent now standing in his name. Hipparchus was also the father of plane and spherical trigonometry.

But enough has already been said to give us an idea of the temper of the times, and it would be too long to dwell on the long list of famous names in other departments, encyclopædists and grammarians like Callimachus and Aristophanes; poets such as Theocritus.

Thus with the destruction of the building in the fire of Cæsar's fleet and with the Roman conquest the first Museum came to an end. It is true that a new Museum was established in the reign of Claudius (41-50 A.D.), but it was a mere shadow of its former self, no true home of the muses, but the official auditorium of the wearisome writings of an emperor-scribbler. Claudius had written in Greek, *magis inepte quam ineleganter*, as Suetonius remarks, eight books of a history of Carthage, and twenty books of a history of Etruria. He would, therefore, establish a Museum and have his precious writings read to sycophant professordom once a year at least. Thus passed away the glory of that incarnation of scholarship and science; it was a soulless thing at best, marking a period of unbelief and scepticism, and destined to pass away when once man woke again to the fact that he was a soul.

The Schools of the Sophists.

And what of the schools of so-called philosophy during this period? They, too, were barren enough. The old sages of Greece were no more. Pythagoras, Socrates, Plato and Aristotle had passed from the sight of mortals. The men who followed them were for the most part word-splitters and phrase-weavers. Dialectic arguers of the Megaran school, Eristics or wranglers, Pyrrhonists or doubters, Cyrenaics who believed in the senses alone as the only avenues of knowledge, pessimists and annihilationists, a host of later Sceptics, Cynics, Epicureans, Academics, Peripatetics, and Stoics. Epicureans who sought to live comfortably, Stoics who, in

opposition to Plato's doctrine of social virtues, asserted the solitary dignity of human individualism.

After the three great reigns of the first Ptolemies, Alexandria fell morally together with its rulers; for one hundred and eighty years "sophists wrangled, pedants fought over accents and readings with the true *odium grammaticum*," till Cleopatra, like Helen, betrayed her country to the Romans, and Egypt became a tributary province. So far there had been no philosophy in the proper sense of the word; that did not enter into the curriculum of the Museum.

The Dawn-Land.

Hitherto Alexandria had had no philosophy of her own, but now she is destined to be the crucible in which philosophic thought of every kind will be fused together, and not only philosophy, but more important still religio-philosophy and theosophy of every kind will be poured into the melting pot, and many strange systems and a few things admirably good and true will be moulded out of the matter cast into this seething crucible. So far the Grecian genius has only thought of airing its own methods and views before the east. Into Egypt, Syria, Persia, into India even, it has flitted and sunned itself. It has taken many a year to convince Greek complacency that the period of world-genius is not bounded on one hand by Homer and on the other by Aristotle. Slowly but remorselessly it is borne in upon Hellenic ingenuity that there is an antiquity in the world beside which it is a mere *parvenu*. The Greek may despise the Orientals and call them mere "barbar" or Barbarians, because they are strangers to the Attic tongue, but the Barbarian is to laugh last and laugh best after all, for he has a carefully guarded heirloom of wisdom, which he has not yet quite forgotten. The Greeks have had the tradition, too, but have now forgotten it; they have replaced Orpheus by Homer, and Pythagoras and the real Plato by Aristotle. Their mysteries are now masonic and no longer real, except for the very very few.

And if the Greek despised the Barbarian, the Barbarian, in his turn, thought but little of the Greek. "You Greeks are but children, O Solon," said the wise priest of Saïs to the Attic lawgiver. "You Greeks misunderstand and change the sacred myths

you have adopted; fickle and careless, and superficial in things religious"—such was the criticism of the ancient Barbarian on the young and innovating Greek.

Slowly but surely the wisdom of the Egyptians, of the Babylonians and Chaldæans, and its reflection in some of the Jewish doctors, of Persia, too, and even of India, begins to react on the centre of Grecian thought, and religion and all the great problems of the human soul begin to oust mere scholasticism, *beaux arts* and *belles lettres*, from the schools; Alexandria is no longer to be a mere literary city, but a city of philosophy in the old sense of the term; it is to be wisdom-loving; not that it will eventually succeed even in this, but it will try to succeed.

There is to be a new method too. The concealed and hidden for so many centuries will be discussed and analyzed: there will be eclecticism, or a choosing out and synthesizing; there will be syncretism and a mingling of the most heterogeneous elements into some sorry patchwork; there will be analogeticism or comparison and correspondencing; efforts to discover a world-religion; to reconcile the irreconcilable; to synthesize as well science, philosophy and religion; to create a theosophy. It will fail, for the race is nearing its end; it is the searching for truth at the end of a long life with an old brain, with too many old tendencies and prejudices to eradicate. The race will die and the souls that ensouled it will go out of incarnation, to reappear in due time when the wheel has turned. The old race is to be replaced with new blood and new physical vigour; but the mind of the new race is incapable of grasping the problems of its predecessors; Goths, Teutons, Vandals, Huns, Celts, Britons, and Arabs are bodies for a far less developed batch of souls; true the new race will also grow and develop and in its turn reach to manhood and old age, and far transcend its predecessor in every way; but when a child it will think as a child, when a man as a man, and when aged as the aged. What could the barbarian Huns and Goths and Arabs make of the great problems that confronted the highly civilized Alexandrians?

The New Religion.

For the new race a new religion therefore, suited to its needs, suited perchance to its genius, suited to its age. What its origins

were are so far shrouded in impenetrable obscurity; what the real history of its founder was is confessedly unknown to all but—the uneducated.

This much, however, is certain, that a new key-note was struck for the tuning up of the new instrument. It is always a dangerous thing to generalize too freely, and paint the past in too staring splashes of colour, for in human affairs we find nothing unmixed; good was mixed with evil in the old method, and evil with good in the new. The new method was to throw open to all men a small portion of the sacred mysteries and secret teachings of the few. The new religion itself professed to throw open "everything"; and many believed that it had revealed all that was revealable. That was because they were as yet children. So bright was the light to them that they perforce believed it came directly from the God of all gods, or rather from God alone, for they would have no more of gods; the gods were straightway transmuted into devils. The "many" had begun to play with psychic and spiritual forces, let loose from the mysteries, and the "many" went mad for a time, and has not yet regained its sanity.

Let us dwell on this intensely interesting phenomenon for a few moments.

It is true that in the Roman Empire, which had just reduced the "world" to its sway, and thus politically united so many streams of ancient civilization and barbarism into one ocean, things were in a very parlous state, morally and socially. The ancient order was beginning to draw to an end. Political freedom and independence were of the past, but intellectual and religious tolerance were still guaranteed, for so far the ancient world knew not the meaning of intolerance.

States were politically subordinated to the control of the Cæsars, but the religious institutions of such states, on which their very lives and polities depended, were left in absolute freedom. Nevertheless the spirit of reality had long left the ancient institutions, they were still maintained as part and parcel of statecraft, and as necessary for the people, who must have a cult, and festivals, and religious shows, then as now; but few took the matter really seriously. For the educated there was philosophy, and the shadow of the ancient mysteries.

But these things were not for the people, not for the uneducated; the priestly orders had forgotten their duties, and using their knowledge for self-aggrandizement, had now almost entirely forgotten what they once had known. It is an old, old story. The ancient church was corrupt, the ancient state enslaved. There must be a protest; partly right, partly wrong, as usual good and evil protesting against evil and good.

It is true that the mysteries are free and open to all—who are worthy.

It is true that morals and virtues are absolutely essential prerequisites—but not these alone.

It is true that there is One God—not Jehovah.

It is true that there are many gods—not to be worshipped.

It is true that philosophy alone cannot solve the problem—but it must not be neglected.

It is true that all men may be saved—but not rather the poor than the rich, the ignorant than the learned.

There is no middle ground in protestantism in things religious; it flies to the opposite pole. Therefore, we are to have for the new order, a wild intolerance, a glorification of ignorance, a wholesale condemnation. A social upheaval, followed by a political triumph. One thing, however, is acquired definitely, a new lease of life for belief.

It was good to believe with all one's heart after so much disbelief; it was good to make virtue paramount as the first all-necessary step to a knowledge of God. It was good to set aside the things of the body and love the things of the soul; it was good to bring reality of life once more into the heart of men.

What might have been if more temperate counsels had prevailed, who can say?

The main fact is that one race was dying and another being born. The memories of the past crowded into the old brain, but the new brain was unable to remember. As one decayed the other grew and replaced it, and the phenomena presented during the centuries of the change are of the most intricate and amazing nature. One memory alone succeeded in impressing itself on the new brain, suited perhaps to the vigorous and warlike races that were to replace the old races of the Roman Empire, and that was

the Jewish tradition in its crudest form. It would, however, be too long to go further into the matter and show why the Jews themselves, with the exception of a very few, did not accept the new religion, and why the Christians based themselves on the Jewish tradition.

It is enough to remark, that the Jewish populace looked for a leader to restore their political fortunes and physical well-being, while the first Christians, being all Jews, so interwove their tradition with Judaism, that it subsequently could not be disentangled without entire destruction.

And though the beliefs of the Jewish and Christian populace were wide apart, and both the antipodes of those of the Pagan populace, nevertheless the learned among the Rabbis and the best of the Christian theologians show many points of similarity, and both the latter, in some things, are in close contact with the views of our philosophers. The most famous schools of the Rabbis and of the Christian theologians, moreover, are at Alexandria, and so we will conclude our introductory chapter with a few remarks on these Jewish and Christian Schools.

G. R. S. MEAD.

(*To be continued.*)

Jesus was a man, brought into being at birth, and not previously existing; according to some born in the ordinary manner; and to others born by a special action of the Holy Spirit. Hippolytus tells us (*Contra Hæreses*, Book VII., chap. xxii.) that they held that all who fulfilled the law could become Christs.

These will serve as examples of the heretical ideas prevalent in those times, but other views differing in various ways from those described may be found in the records that are left to us. A common conception, especially in those schools generally included among the Gnostics, was that Jesus was born as a man, but that the Christ descended upon him at baptism, and remained until the crucifixion. According to one tradition, the cry of Jesus when on the cross, "My God, my God, why hast thou forsaken me?" was a cry of despair on the departure of the spiritual principle, or the Christos.

The orthodox doctrine is briefly as follows. Christ the eternal Logos, one in essence with the supreme God, but distinguishable in person, incarnated in the form of a man. As such he was not only God, but also had a truly human soul, that is, a soul which did not exist before birth as a man, but which was made as other souls were made, was capable of suffering, and was to be clearly distinguished from his divine nature. It would thus be a heresy to assert, as some did, that Jesus had not a human soul, but was wholly divine, thus cutting him off from humanity, or on the other hand to say that he was a man merely overshadowed by the Logos, for according to the scheme it was necessary that a perfect mediator should appear, both God and man at one and the same time.

Origen was one of the exponents of Christian doctrine who had most influence in settling the orthodox conception of the incarnation, though he also on one point, that of the pre-existence of the human soul of Jesus, stepped outside of the orthodox limits made at a later date. In his writings the relation between the man Christ and the God is most elaborately discussed, and some views are put forward which would now appear to be very advanced, but which at that time were not generally thought to be unorthodox.

In *De Principiis*, Book II., chap. vi., "On the Incarnation of Christ," occurs the following passage:

"But since, agreeably to the faculty of freewill, variety and

diversity characterized the individual souls, so that one was attached with a warmer love to the Author of its being, and another with a feebler and weaker regard, that soul (*anima*) regarding which Jesus said, 'No one shall take my life (*animam*) from me,' inhering, from the beginning of the creation, and afterwards, inseparably and indissolubly in Him, as being the Wisdom and Word of God, and the Truth and the true Light, and receiving Him wholly and passing into His light and splendour, was made with Him in a pre-eminent degree one spirit, according to the promise of the apostle to those who ought to imitate it, that 'he who is joined to the Lord is one spirit.' This substance of a soul, then, being intermediate between God and the flesh—it being impossible for the nature of God to intermingle with a body without an intermediate instrument—the God-man is born, as we have said, that substance being the intermediary to whose nature it was not contrary to assume a body. But neither, on the other hand, was it opposed to the nature of that soul, as a rational existence, to receive God, into whom, as stated above, as into the Word, and the Wisdom, and the Truth, it had already wholly entered. And therefore deservedly is it also called, along with the flesh which it had assumed, the Son of God, and the Power of God, the Christ, and the Wisdom of God, either because it was wholly in the Son of God, or because it received the Son of God wholly into itself."

In this passage is to be found the supposed heretical view of the pre-existence of the human or rational soul of Jesus, but the distinction made between the Logos and the man is quite within the bounds of orthodoxy.

In *Contra Celsum*, Book II., chap. ix., he defends the Christian idea of Christ against the attack of Celsus, who asks how it is possible that a God could be delivered up to punishment.

"To which we reply, that even we do not suppose the body of Jesus, which was then an object of sight and perception, to have been God. And why do I say His body? Nay, not even His soul, of which it is related, 'My soul is exceeding sorrowful, even unto death.' But as, according to the Jewish manner of speaking, 'I am the Lord, the God of all flesh,' and 'Before me there was no God formed, neither shall there be after me,' God is believed to be He

who employs the soul and body of the prophet as an instrument; and as, according to the Greeks, he who says:

"'I know both the number of the sand and the measures of the sea,

"'And I understand a dumb man, and hear him who does not speak,'

is considered to be a god when speaking, and making himself heard through the Pythian priestess; so, according to our view, it was the Logos God, and Son of the God of all things, who spake in Jesus these words, 'I am the way, and the truth, and the life'; and these, 'I am the door'; and these, 'I am the living bread that came down from heaven'; and other expressions similar to these. . . . And that the Gospels do not consider Him who in Jesus said these words, 'I am the way, and the truth and the life,' to have been of so circumscribed a nature as to have an existence nowhere out of the soul and body of Jesus, is evident both from many considerations, and from a few instances of the following kind, which we shall quote." Origen then quotes *John* i. 26; *Matthew* xviii. 20; xxviii. 20. "And we quote these passages, making no distinction between the Son of God and Jesus. For the soul and body of Jesus formed, after the economy (*οἰκονομία*), one being with the Logos of God. Now if, according to Paul's teaching, 'he that is joined unto the Lord is one spirit,' everyone who understands what being joined to the Lord is, and who has been actually joined to Him, is one spirit with the Lord; how should not that being be one in a far greater and more divine degree, which was once united with the Logos of God?"

On the same general lines is the following passage from Book VI., chap. xlvii.

"Nor is it at all wonderful if we maintain that the soul of Jesus is made one with so great a Son of God through the highest union with Him, being no longer in a state of separation from Him. For the sacred language of Holy Scripture knows of other things also, which, although 'dual' in their own nature, are considered to be, and really are, 'one' in respect to one another. It is said of husband and wife, 'they are no longer twain, but one flesh'; and of the perfect man, and of him who is joined to the true Lord, Word, and Wisdom and Truth, that 'he who is joined to the Lord

is one spirit.' And if he who is 'joined to the Lord is one spirit,' who has been joined to the Lord, the Very Word, and Wisdom and Truth, and Righteousness, in a more intimate union, or even in a manner at all approaching to it, than the soul of Jesus? And if this be so, then the soul of Jesus and God the Word—the first-born of every creature—are no longer two [but one]."

In chap. xvii. of the next book, Origen condemns the idea that it was Christ the Son of God who died on the cross.

"And Jesus Himself, who knew perfectly that one who was to die must be a man, said to His accusers, 'But now ye seek to kill me, a man that hath spoken unto you the truth which I heard of God,' and if in that man as He appeared among men there was something divine, namely, the only begotten Son of God, the first-born of all creation, one who said of Himself, 'I am the truth,' 'I am the life,' 'I am the door,' 'I am the way,' 'I am the living bread which came down from heaven,' of this Being and His nature we must judge and reason in a way quite different from that in which we judge of the man who was seen in Jesus Christ. Accordingly, you will find no Christian, however simple he may be, and however little versed in critical studies, who would say that He who died was 'the truth,' 'the life,' 'the way,' 'the living bread which came down from heaven,' 'the resurrection,' for it was He who appeared to us in the form of the man Jesus, who taught us, saying, 'I am the resurrection.' There is no one amongst us, I say, so extravagant as to affirm 'the Life died,' 'the Resurrection died.'"

In the following chapter he continues thus:

"That which is predicted by the prophets is worthy of God, that He who is the brightness and express image of the divine nature, should come into the world with the wholly human soul which was to animate the body of Jesus, to sow the seed of His word. . . . He was to be in it indeed, but not in such a way as to confine therein all the rays of His glory; and we are not to suppose that the light of Him who is God the Word is shed forth in no other way than in this."

There are still other senses in which Christ was regarded among the early believers, and may still be regarded.

From one point of view he is the type of the perfect man, the ideal to which the ordinary man is to reach. It was the aim of the

"gnostic," according to Clement of Alexandria, to reach that height through the continued progress of ages, in this life and in the stages of existence to follow. This is what Paul speaks of when he writes in *Ephesians* iv. 11-13:

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In earlier chapters, evidence has been given of the symbolical manner in which, among other tales, the story of Jesus was treated. It is a very old idea that Christ may not only be a God and a man, but also a power that is within every man, and even that the life of Jesus may be a symbol of the way in which that power works, and not simply a story of one man's actions. There is much in the New Testament itself which supports this view, especially in the writings of Paul. For example in *Colossians*, i. 26, 27, he speaks of "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Again in 2 *Corinthians*, xiii. 5, he says:

"Examine yourselves, whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?"

But perhaps the most striking passage is in *Galatians*, iv. 19, "My little children, of whom I travail in birth again until Christ be formed in you."

Origen in *Contra Celsum*, Book VI., chap. ix., uses a peculiar expression with regard to this internal Christ. He compares the Platonic division of "name," "word," "image," and "knowledge," quoted by Celsus, with the Christian system.

"Now, according to this division, John is introduced before Jesus as the voice of one crying in the wilderness, so as to correspond with the 'name' of Plato; and the second after John, who is

pointed out by him, is Jesus, with whom agrees the statement, 'the Word became flesh,' and that corresponds to the 'word' of Plato. Plato terms the third 'image,' but we, who apply the term 'image' to something different, would say with greater precision that the mark of the wounds which is made in the soul by the word is the Christ, which is each one of us, and this mark is impressed by Christ the Word, and whether Christ the wisdom which is in those of us who are perfect correspond to the 'fourth' element—knowledge—will become known to him who has the capacity to ascertain it."

This passage unmistakably points to a definitely mystical interpretation of the Christ idea. There is a Christ which is in each one, the mark in fact of humanity, and there is also the full reception of the Christ, as "the wisdom which is in those of us who are perfect."

In the classification at present used in Theosophical literature, the Christ, from this and from other passages, would seem to be the Âtmâ or divine spirit which has not descended into the lower planes, but remains, so to speak, overshadowing the individual, being at the same time the real source of his being. Not individualized in the ordinary man, it enters fully only into those who are "perfect." It is possible that Origen in the use of this term indicated a much less lofty stage of development, but at the same time his use of the term "perfect" denoted a very high level, as we can see from other passages, and not the mere entering into the body of the Church and becoming one of the faithful, according to its employment by many other writers.

In concluding this series of articles it may be as well to refer briefly to the points that have been brought forward. In the first place it is clear that in the early Church the idea of a secret teaching, not made known to the ordinary believer and not written in any accessible scripture, but given by Jesus to his nearest disciples, was widely held. In connection with this we have also some hints of a school within the ordinary Church containing only a chosen few, to whom the private teachings of Jesus were transmitted. The Church itself was not a mere aggregate of people, but was in its ideal form an organic whole, and its divisions and hierarchies were not simply for the sake of government, but were symbols of

things belonging to higher worlds. The Bible, again, was regarded by the more instructed among the early Christians not as a fetish to be worshipped, but as a book which required interpretation. It was a book which contained, in the form of stories or of history, much instruction which had to be extracted from it by study and knowledge, and not merely by faith, and it was not to be believed literally, as its surface meaning was often absurd and evidently false.

The evidence to be obtained from the earlier writings, that is, the writings dating before the Nicene Council, respecting the doctrine of the pre-existence of the soul and reincarnation is somewhat scanty. What references there are, however, show clearly that any broad statement as to reincarnation having been a doctrine widely held in the Church is inaccurate, to say the least. There are distinct indications of a belief in the existence of the human soul before bodily birth, which belief may possibly have been held by a considerable section of the Church at one time, but further than this we cannot go; and that reincarnation may have existed in the primitive group of believers, and have been taught by Jesus is not, I think, impossible, judging from some few verses in the New Testament, but if this be the case, the teaching was soon forgotten.

While it is impossible for any religion to go back to the past for its strength, or to model itself upon some form long discarded, it cannot be denied that there were many points in the Christianity of those early times which were more "advanced" and more "modern" than the orthodox Church of recent times. There was a freedom, which, until a few years ago, had been stifled, century after century loading its accumulation of dogma upon the back of the ancient faith, till the refuse of the centuries has hidden the original foundation. The future will certainly clear away the accumulations, and it remains still to be seen whether anything will be saved on which to build a modified faith. Meanwhile, some, at least, of the ideas of the early Christian writers may point the way to a conception of the national religion, which will be more in accordance with reason and with spiritual insight than the dogmas with which we have been so long familiar.

A. M. GLASS.

ANIMAL REINCARNATION.

As Theosophical teaching upon the subject of animal reincarnation is, so far as I can gather, not only vague and incomplete but is also in some instances apparently inconsistent, I wish to place certain aspects of it before the readers of LUCIFER for their consideration. In so doing I would have it understood that this article is put forth in order to elicit the opinions of more enlightened students rather than to promulgate my own, and is, therefore, written in a tentative, and by no means in a didactic spirit.

I think it well here to insert the definition of reincarnation given by Mrs. Besant in her manual entitled *Reincarnation*. On p. 11 she says: "Reincarnation . . . and metempsychosis are words which denote a theory of existence, according to which a form of visible matter is inhabited by a more ethereal principle which outlives its physical encasement and, on the death of the latter, passes on immediately, or after an interval, to dwell in some other frame."

The subject is not only interesting but instructive. It involves the question—is there any persistent principle that reincarnates as the "individual" (if I may use the term) of the animal, or is the development in the kingdom *en bloc*, and not in the individual entities composing that kingdom? Now the great teaching on this, as on most other questions, is to be sought in *The Secret Doctrine*, but *The Secret Doctrine* is mainly confined to cosmogony and to human development—cyclic, racial and individual—in this the fourth round; the pre-human and animal progression is but little dealt with. I must confess that what little is said on this subject is in the main against individual reincarnation in the animal world generally, although it is apparently admitted *quoad* the domesticated animals; even this admission, partial though it be, is important for my purpose, as it establishes the existence of a principle in the animal bearing a close analogy to the "germ soul" in man (so lucidly explained by Mrs. Besant) at the time of

the advent of the Mânasaputra. It will be remembered that "man" at that period was of an animal nature save as to his physical form, Manas being then only a latent potentiality in him—as it was also in the animal.

We are further told in *The Secret Doctrine* that all the principles exist as latent potentialities in all the kingdoms of nature, and are successively and gradually developed. It is only fair to state here that in some passages of *The Secret Doctrine* it is said that the development of Manas *could not* have taken place without the intervention of the Mânasaputra, and that that intervention could not take place until suitable bodies were evolved.

This teaching, is, however, qualified by H. P. B. in *The Secret Doctrine*, Vol. II. p. 99 (N.E.), where she says: "They [the Mânasaputra] sacrificed themselves for the good and salvation of the Monads . . . which otherwise would have had to linger for countless ages in irresponsible animal-like, though in appearance human forms."

Now this latter teaching establishes the position that Manas *would have been developed without the intervention of the Mânasaputra:* certainly only after ages of time; still this would have taken place. Now it is important to remember this, as it bears upon the position I wish to place before students, *viz.*, that reincarnation would have taken place for the entity or monad inhabiting these senseless shells, even had the Mânasaputra not assisted in the development. Unless this be so individual progress and individual consciousness or soul-building could not have gone on. If this position be conceded (and I do not apprehend it will be controverted) with regard to these "senseless men," who are described as animal except as to their forms, then I urge that the same principle of individual reincarnation should be conceded as to the animal kingdom in general, and not alone as to those members of it which are more or less domesticated. Now I contend in support of this position, that it is more consonant with the great philosophical doctrine of progressive evolution, and is also more in accord with the beautiful and all-pervading doctrine of Karma, than the teaching which would leave a gap or hiatus in evolution, and a glaring inconsistency in the universal application of Karma, a law which we are told applies *mutatis mutandis* to all the kingdoms and not to man alone. Why should the theory of reincarnation be made only to apply when certain forms had been

evolved, although the entities inhabiting those forms differed in nothing from the animal entities of lower physical types? May it not be that this restriction is due mainly to man's arrogant assumption of his own superiority, rather than to his willingness to concede to his lower brethren a position so near his own?

I am aware that this view appears quite inconsistent with the majority of Theosophical teachings, and I quite see the many difficulties that are involved in trying to reconcile the few isolated readings which support my position with this majority. But if there be not in the animal a persistent individuality or entity that reincarnates for its own teaching, then why should the animal suffer torture and misery, often, for the greater part of its life? This suffering is not in the atoms or molecules, but, as in man, in the body of sensation. We are taught that out of suffering we obtain experience and build character; is this not to obtain with the animal, and to inure to its future benefit? As it is the animal and not the atoms that suffer, Karma would give the animal and not the atoms the benefit. Many writers rather avoid the question of animals suffering, or minimize it by saying that they do not suffer so much as man. Mrs. Besant, for instance, says that an animal with a broken leg will lie down and eat the grass around it, but so will a man with a broken limb eat his food, if he be hungry and the food palatable! I do not hold this to be a satisfactory statement, or rather excuse. Surely unless the animal has in a previous life earned this Karma, or unless it is to benefit by it in the future, it is difficult to comprehend the law of Karma!

I have known both wild and domesticated animals exhibit most beautiful and unselfish affection, almost amounting to devotion, to their progeny; is this all to be lost to the entity, or is it simply to advance the atoms for "man's" use?

The question might be narrowed down to this: Is progressive development in the animal kingdom a development of the kingdom only, or of the individuals of that kingdom? If the latter be true, then must it not be done by the reincarnation of the animal entity?

I next wish to point out a few passages from prominent Theosophical writers which seem to support the position I advocate.

In LUCIFER, vol. vi., p. 336, in reply to a question on cruelty to animals, the following statement is made, presumably by H. P. B.,

as she was then one of the editors: "Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded, etc. . . . Animals again are almost immediately reincarnated in higher animal organisms. Suffering, moreover, is the cause of knowledge, so that the incarnating entity gains experience, although the organism is tortured to death."

Now here it will be noted that the words are "animals [not their atoms] are almost immediately reincarnated"; again, she speaks of an "incarnating entity." These passages seem to me to indicate that H. P. B. herself accepted the doctrine of animal reincarnation, and that she does not confine the quality to domesticated animals only.

In *Theosophical Siftings*, vol. iii., No. 7, in an article entitled "Have Animals Souls?" p. 5, *et. seq.*, H. P. B. says: "The *soul* of an animal is also called *nephesh*. It is by development that the *soul* becomes *spirit*, both being the lower and the higher rungs of one and the same ladder whose basis is the universal soul or spirit."

The following statement will startle some: "'The irrational soul of a dog or a frog divine and *immortal* as our own souls are!' they are sure to exclaim; *but so they are.*"

On p. 7 she says: "Christians . . . limit it to man, to the exclusion of animals. The students of the Secret Doctrine explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man and upward."

On p. 8 she adds: "Either both [the brute and the man] are endowed by nature with . . . *soul*, or neither the one nor the other is so endowed."

Much more, did space permit, might be quoted from this article, but I will rather commend it to my readers, adding only the following: "The animal is endowed with intelligence, and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—'the prerogative of man's immortal *soul*'—to see that the same is due to the animal" (p. 15). "The two 'souls' are identical in man and beast" (p. 17). "Animals are creatures as eternal as we ourselves" (p. 23).

The Vâhan of September, 1895, p. 6 (I think the author is Mr.

Mead), *The Vâhan* of February 1st, 1896, *The Prashnottara*, Vol. V., No. 56, in an article entitled "The Pilgrimage of the Soul," are all more or less vague and undefined on this subject, but apparently indicate that the writers are open to conviction from either side.

That what is called the "germ" of Manas is enfolded in Kâma is admitted. Mrs. Besant uses this germ theory with great force as an illustration, and as such it is most apt and admirable, but it must not be forced farther than an illustration or turned into an identity, as if so it seems to me it would be faulty when taken in connection with the statement that Manas *would have been evolved* after ages of time without the intervention of the Mânasaputra. Then Mrs. Besant in *The Self and its Sheaths*, p. 56, says: "There is no possibility of growth unless from outside some new force shall arise."*

In *The Birth and Evolution of the Soul* she says: "But you do not get in the wild animal much of what you may call ideal creation . . . that is, you have not here present much of what we know as mind. . . the qualities which technically are called perception and recollection." Now when the words "not much" are used, I contend that the word "some" is implied or admitted—*i.e.*, that some amount of "mind," and not only the germ of mind, is by her admitted to be existent in the wild animal.

In LUCIFER for December, 1895, pp. 310, 311, Mrs. Besant accepts the position I have taken from *The Secret Doctrine* that after immense periods of time Manas would have evolved in the senseless shells of humanity without the advent of the Mânasaputra; if so, these senseless shells must have had "reincarnation," and if so why should not the animals also undergo it as they are of like nature save as to their forms?

Mrs. Besant says: "The great majority of the human race . . . were not left to evolve by the mere force of the lower nature . . . which in the course of unnumbered years would have evolved intelligence, and would have brought about intellectual development even had They not come."

Then on pp. 317 and 318: "Still more strongly do these principles apply to the evolution of the animal kingdom, and

* [This is said of a plant *after* sex has arisen; but there are many plants in which a new individual arises from a spore.—A. B.]

especially of the higher animals, for here there are some that come within measurable touch of the higher cycle of evolution in which the persisting individual begins to be." "When the I is developed in an animal . . . then that animal is lifted out of the course of animal evolution, and will be ready, etc. . . . there are always leading types in each great division who are ready for individualization."

I also wish readers to refer to Mrs. Besant's *Theosophy and its Teachings*, pp. 15 and 16, where she again admits that Manas would have evolved without the intervention of the Mânasaputra.

May it not be that in the most advanced stage of Kâma, when it is verging on Manas, it becomes in the animal a reincarnating aura or principle, as being the best it has and the most worthy to be carried on in its individual progress?

Having gone so far, I am quite aware that it may be asked: If this persistent principle be conceded to the animal, why should it not be applied to the vegetable and mineral kingdoms? I am not concerned to answer that question, as it is not within the scope of this article, but I may in return propound the question, why not? Why should not the highest evolved principles of each individual of each kingdom be preserved to it? As I said at the beginning, the question is—are we to confine the theory of progressive evolution to each kingdom *en bloc*, or to include each individual in that scheme?

I am a very great lover of all animals, and I confess I should like it established that the animal has in it a principle which entitles it to say:

> "Non omnis moriar, multaque pars mei
> Vitabit Libitinam.'

N. A. KNOX.

MAN AND HIS BODIES.

III.—The Mind Bodies—(*continued*).

(*Continued from p.* 130.)

(*b*) *The Causal Body.*—Let us now pass on to the second mind-body, known by its own distinctive name of causal body. The name is due to the fact that all the causes reside in this body which manifest themselves as effects on the lower planes. This body is the "body of Manas," the form-aspect of the individual, of the true man. It is the receptacle, the storehouse, in which all the man's treasures are stored for eternity, and it grows as the lower nature hands up more and more that is worthy to be built into its structure. The causal body is that into which everything is woven which can endure, and in which are stored the germs of every quality, to be carried over to the next incarnation; thus the lower manifestations depend wholly on the growth and development of this man for "whom the hour never strikes."

The causal body, it is said above, is the form aspect of the individual. Until that comes into existence there is no *man;* there may be the physical and etheric tabernacles prepared for his habitation; passions, emotions and appetites may gradually be gathered to form the kâmic nature in the astral body; but there is not man until the growth through the physical and astral planes has been accomplished, and until the matter of the mind-plane is beginning to show itself within the evolved lower bodies. When, by the power of the Self preparing its own habitation, the matter of the mind-plane begins slowly to evolve, then there is a downpouring from the great ocean of Âtmâ-Buddhi which is ever brooding over the evolution of man—and this, as it were, meets the upward-growing, unfolding mind-stuff, comes into union with it, fertilizes it, and at that point of union the causal body, the individual, is formed. Those who are able to see in those lofty regions say that this form-aspect of the true man is like a delicate film of subtlest matter, just visible, marking where the individual begins his separate life; that

delicate, colourless film of subtle matter is the body that lasts through the whole of the human evolution, the thread on which all the lives are strung, the re-incarnating Sûtrâtmâ, the "thread-self." It is the receptacle of all which is in accordance with the Law, of every attribute which is noble and harmonious, and therefore enduring. It is that which marks the growth of man, the stage of evolution to which he has attained. Every great and noble thought, every pure and lofty emotion, is carried up and worked into his substance.

Let us take the life of an ordinary man and try to see how much of that life will pass upwards for the building of the causal body, and let us imagine it pictorially as a delicate film; it is to be strengthened, to be made beautiful with colour, made active with life, made radiant and glorious, increasing in size as the man grows and developes. At a low stage of evolution he is not showing much mental quality, but rather he is manifesting much passion, much appetite. He feels sensations and seeks them; they are the things to which he turns. It is as though this inner life of the man put forth a little of the delicate matter of which it is composed, and round that the mind-body gathers; and the mind-body puts forth into the astral world, and there comes into contact with the astral body, and becomes connected with it, so that a bridge is formed along which anything capable of passing can pass. The man sends his thoughts downwards by this bridge into the world of sensations, of passions, of animal life, and the thoughts intermingle with all these animal passions and emotions; thus the mind-body becomes entangled with the astral body, and they adhere to each other and are difficult to separate when the time of death comes. But if the man, during the life which he is spending in these lower regions, has an unselfish thought, a thought of service to someone he loves, and makes some sacrifice in order to do service to his friend, he has then set up something that is able to endure, something that is able to live, something that has in it the nature of the higher world; that can pass upwards to the causal body and be worked into its substance, making it more beautiful, giving it, perhaps, its first touch of intensity of colour; perhaps all through the man's life there will only be a few of these things that are able to endure, to serve as food for the growth of the real man. So the growth is very slow, for all the rest of his life does not aid it; all his evil tendencies, born

of ignorance and fed by exercise, have their germs drawn inward and thrown into latency as the astral body which gave them home and form is dissipated in the astral world; they are drawn inward into the mind-body and lie latent there, lacking material for expression in the devachanic world; when the mind-body in its turn perishes, they are drawn into the causal body, and there still lie latent, as in suspended animation. They are thrown outwards as the Ego, returning to earth-life, reaches the astral world, reappearing there as evil tendencies brought over from the past. Thus the causal body might be spoken of as the storehouse of evil as well as good, being all that remains of the man after the lower vehicles are dissipated, but the good is worked into its texture and aids its growth, while the evil, with the exception noted below, remains as germ.

But the evil which a man works in life, when he puts into its execution his thought, does more injury to the causal body than merely to lie latent in it, as the germ of future sin and sorrow. It is not only that the evil does not help the growth of the true man, but where it is subtle and persistent it drags away, if the expression may be permitted, something of the individual himself. If vice be persistent, if evil be continually followed, the mind-body becomes so entangled with the astral that after death it cannot free itself entirely, and some of its very substance is torn away from it, and when the astral dissipates this goes back to the mind-stuff of the mind-world and is lost to the individual; in this way, if we think again of our image of a film, or bubble, it may be to some extent thinned by vicious living—not only delayed in its progress, but something wrought upon it which makes it more difficult to build into. It is as though the film were in some way affected as to capacity of growth, sterilised or atrophied to some extent. Beyond this, in ordinary cases, the harm wrought to the causal body does not go.

But where the Ego has become strong both in intellect and will without at the same time increasing in unselfishness and love, where it contracts itself round its own separated centre instead of expanding as it grows, building a wall of selfishness around it and using its developing powers for the "I" instead of for the all; in such cases arises the possibility alluded to in so many of the world-scriptures, of more dangerous and ingrained evil, of the Ego setting

itself consciously against the law, of fighting deliberately against evolution. Then the causal body itself, wrought on by vibrations on the mental plane of intellect and will, but both turned to selfish ends, shows the dark hues which result from contraction, and loses the dazzling radiance which is its characteristic property. Such harm cannot be worked by a poorly developed Ego nor by ordinary passional or mental faults; to effect injury so far-reaching the Ego must be highly evolved, and must have its energies potent on the mânasic plane. Therefore is it that ambition, pride, and the powers of the intellect used for selfish aims are so far more dangerous, so far more deadly in their effects, than the more palpable faults of the lower nature, and the "Pharisee" is often further from the "kingdom of God" than "the publican and the sinner." Along this line is developed the "black magician," the man who conquers passion and desire, developes will and the higher powers of the mind, not to gladly offer them as forces to help forward the evolution of the whole, but in order to grasp all he can for himself as unit, to hold and not to share. These set themselves to maintain separation as against unity, they strive to retard instead of to quicken evolution; therefore they vibrate in discord with the whole instead of in harmony, and are in danger of that rending of the Ego which means the loss of all the fruits of evolution.

All of us who are beginning to understand something of this causal body can make its evolution a definite object in our life; we can strive to think unselfishly and so contribute to its growth and activity. Life after life, century after century, millennium after millennium, this evolution of the individual proceeds, and in aiding its growth by conscious effort we are working in harmony with the divine will, and carrying out the purpose for which we are here. Nothing good that is once woven into the texture of this causal body is ever lost, nothing is dissipated; for this is the man that lives for ever.

Thus we see that by the law of evolution everything that is evil, however strong for the time it may seem, has within itself the germ of its own destruction, while everything that is good has in it the seed of immortality; the secret of this lies in the fact that everything evil is inharmonious, that it sets itself against the kosmic law; it is therefore sooner or later broken up by that law, dashed into pieces

against it, crushed into dust. Everything that is good, on the other hand, being in harmony with the law, is taken on by it, carried forward; it becomes part of the stream of evolution, of that "not ourselves which makes for righteousness," and therefore it can never perish, can never be destroyed. Here lies not only the hope of man but the certainty of his final triumph; however slow the growth, it is there; however long the way, it has its ending. The individual which is our Self is evolving, and cannot now be utterly destroyed; even though by our folly we may make the growth slower than it need be, none the less everything we contribute to it, however little, lasts in it for ever, and is our possession for all the ages that lie in front.

(*c*) *The Spiritual Body.*—We may rise one step further, but in doing so we enter a region so lofty that it is well-nigh beyond our treading, even in imagination. For the causal body itself is not the highest, and the "Spiritual Ego" is not Manas, but Manas united to, merged in Buddhi. This is the culmination of the human evolution, the end of the revolution on the wheel of births and deaths. Above the plane with which we have been dealing lies a yet higher, sometimes called that of Turîya, the plane of Buddhi.* Here the vehicle of consciousness is the spiritual body, the Ânandamayakosha, or body of bliss, and into this Yogîs can pass, and in it taste the eternal bliss of that glorious world, and realize in their own consciousness the underlying unity, which then becomes to them a fact of experience and no longer only an intellectual belief. We may read of a time that comes to the man when he has grown in love, wisdom and power, and when he passes through a great gateway, marking a distinct stage in his evolution. It is the gateway of Initiation, and the man led through it by his Master rises for the first time into the spiritual body, and experiences in it the unity which underlies all the diversity of the physical world and all its separateness, which underlies the separateness of the astral plane and even of the devachanic region. When these are left behind and the man, clothed in the spiritual body, rises beyond them, he then finds for the first time in his experience that separateness belongs only to the three lower worlds; that he is

* This plane has also been called that of Sushupti. See Manuals iv. and v.

one with all others, and that, without losing self-consciousness, his consciousness can expand to embrace the consciousness of others, can become verily and indeed one with them. There is the unity after which man is always yearning, the unity he has *felt* as true and has vainly tried to realize on lower planes; there it is realized beyond his loftiest dreamings, and all humanity is found to be one with his innermost Self.

(*d*) *Temporary Bodies.*—We cannot leave out of our review of man's bodies certain other vehicles that are temporary, and may be called artificial, in their character. When a man begins to pass out of the physical body he may use the astral, but so long as he is functioning in that he is limited to the astral world. It is possible, however, for him to use the mind-body—that of the Lower Manas—in order to pass into the devachanic region, and in this he can also range the astral and physical planes without let or hindrance. The body thus used is often called the Mâyâvi Rûpa, or body of illusion, and it is the mind-body re-arranged, so to speak, for separate activity. The man fashions his mind-body into the likeness of himself, shapes it into his own image and likeness, and is then in this temporary and artificial body free to traverse the three planes at will and rise superior to the ordinary limitations of man. It is this artificial body that is often spoken of in Theosophical books, in which a person can travel from land to land, passing also into the world of mind, learning there new truths, gathering new experience, and bringing back to the waking consciousness the treasures thus collected. The advantage of using this higher body is that it is not subject to deception and glamour on the astral plane as is the astral body. The untrained astral senses often mislead, and much experience is needed ere their reports can be trusted, but this temporarily formed mind-body is not subject to such deceptions; it sees with a true vision, it hears with a true hearing; no astral glamour can overpower, no astral illusion can deceive; therefore this body is preferably used by those trained for such journeyings, made when it is wanted, let go again when the purpose for which it was made is served. Thus it is that the student often learns lessons that otherwise could not reach him, and receives instructions from which he would otherwise be entirely shut off.

Other temporary bodies have been called by the name of

Mâyâvi Rûpa, but it seems better to restrict the term to the one just described. A man may appear at a distance in a body which is really a thought-form more than a vehicle of consciousness, thought clothed in the elemental essence of the astral plane. These bodies are, as a rule, merely vehicles of some particular thought, some special volition, and outside this show no consciousness. They need only be mentioned in passing.

(*e*) *The Human Aura.*—We are now in a position to understand what the human aura, in its fullest sense, really is. It is the man himself, manifest at once on the four planes of consciousness, and according to its development is his power of functioning on each; it is the aggregate of his bodies, of his vehicles of consciousness; in a phrase, it is the form-aspect of the man. It is thus that we should regard it, and not as a mere ring or cloud surrounding him. Most glorious of all is the spiritual body, visible in Initiates, through which plays the living âtmic fire; this is the manifestation of the man on the buddhic plane. Then comes the causal body, his manifestation in the highest devachanic world, on the arûpa levels of the plane of mind, where the individual has his home. Next the mind-body, belonging to the lower devachanic planes, and the astral, etheric and dense bodies in succession, each formed of the matter of its own region, and expressing the man as he is in each. When the student looks at the human being, he sees all these bodies making up the man, showing themselves separately by virtue of their different grades of matter, and thus marking the stage of development at which the man has arrived. As the higher vision is developed, the student sees each of these bodies in its full activity. The physical body is visible as a kind of dense crystallization in the centre of the other bodies, the others permeating it and extending beyond its periphery, the physical being the smallest. The astral comes next, showing the state of the kâmic nature that forms so great a part of the ordinary man, full of his passions, lower appetites and emotions, differing in fineness, in colour, as the man is more or less pure—very dense in the grosser types, finer in the more refined, finest of all if the man be far advanced in his evolution. Then the mind-body, poorly developed in the majority but beautiful in many, very various in colouring according to the mental and moral type. Then the causal, scarcely visible in most, visible only

if careful scrutiny be brought to bear on the man, so slightly is it developed, so comparatively thin is its colouring, so feeble is its activity. But when we come to look at an advanced soul, it is this and the one above it that at once strike the eye as being emphatically the presentation of the man; radiant in light, most glorious and delicate in colouring, showing hues that no language can describe, because they have no place in earth's spectrum—hues not only most pure and beautiful, but entirely different from the colours known on the lower planes, additional ones which show the growth of the man in those higher regions in the loftier qualities and powers that there exist. If the eye be fortunate enough to be blessed with the sight of one of the Great Ones, he appears as this mighty living form of life and colour, radiant and glorious, showing forth his nature by his very appearance to the view; beautiful beyond description, resplendent beyond imagination. Yet what he is all shall one day become; that which he is in accomplishment dwells in every son of man as possibility.

There is one point about the aura that I may mention, as it is one of practical utility. We can to a great extent protect ourselves against the incursion of thoughts from outside by making a spherical wall round us from the auric substance. The aura responds very readily to the impulse of thought, and if by an effort of the imagination we picture its outer edge as densified into a shell, we really make such a protective wall around us. This shell will prevent the incoming of the drifting thoughts that fill the astral atmosphere, and thus will prevent the disturbing influence they exercise over the untrained mind. The drain on our vitality that we sometimes feel, especially when we come into contact with people who unconsciously vampirize their neighbours, may also be guarded against by the formation of a shell, and anyone who is sensitive and who finds himself very exhausted by such a drain will do wisely thus to protect himself. Such is the power of human thought on subtle matter that to think of yourself as within such a shell is to have it formed around you.

Looking at human beings around us on every side, we may see them in every stage of development, showing themselves forth by their bodies according to the point in evolution which they have reached, living on plane after plane of the universe, functioning in

region after region, as they develope the corresponding vehicles of consciousness. Our aura shows just what we are; we add to it as we grow in the true life, we purify it as we live noble and cleanly lives, we weave into it higher and higher qualities.

Is it possible that any philosophy of life should be more full of hope, more full of strength, more full of joy than this? Looking over the world of men with the physical eye only, we see it degraded, miserable, apparently hopeless, as in truth it is to the eye of flesh. But that same world of men appears to us in quite another aspect when seen by the higher vision. We see indeed the sorrow and the misery, we see indeed the degradation and the shame; but we know that they are transient, that they are temporary, that they belong to the childhood of the race and that the race will outgrow them. Looking at the lowest and vilest, at the most degraded and most brutal, we can yet see their divine possibilities, we can yet realize what they shall be in the years to come. That is the message of hope brought by Theosophy to the western world, the message of universal redemption from ignorance, and therefore of universal emancipation from misery—not in dream but in reality, not in hope but in certainty. Everyone who in his own life is showing the growth, is, as it were, a fresh realization and enforcement of the message; everywhere the first-fruits are appearing, and the whole world shall one day be ripe for the harvest, and shall accomplish the purpose for which the LOGOS gave it birth.

IV.—THE MAN.

We have now to turn to the consideration of the man himself, no longer studying the vehicles of consciousness but the action of the consciousness on them, no longer looking at the bodies but at the entity who functions in them. By "the man" I mean that continuing individual who passes from life to life, who comes into bodies and again leaves them, over and over again, who developes slowly in the course of ages, who grows by the gathering and by the assimilation of experience, and who exists on that higher mânasic or devachanic plane referred to in the last chapter. This man is to be the subject of our study, functioning on the three planes with which we are now familiar—the physical, the astral and the mental.

Man begins his experiences by developing self-consciousness on the physical plane; it is here that appears what we call the "waking consciousness," the consciousness with which we are all familiar, which works through the brain and nervous system, by which we reason in the ordinary way, carrying on all logical processes, by which we remember past events of the current incarnation, and exercise judgment in the affairs of life. All that we recognize as our mental faculties is the outcome of the man's work through the preceding stages of his pilgrimage, and his self-consciousness here becomes more and more vivid, more and more active, more and more alive, we may say, as the individual developes, as the man progresses life after life.

If we study a very undeveloped man, we find his self-conscious mental activity to be poor in quality and limited in quantity. He is working in the physical body through the gross and etheric brains; action is continually going on, so far as the whole nervous system is concerned, visible and invisible, but the action is of a very clumsy kind. There is in it very little discrimination, very little delicacy of mental touch. There is some mental activity, but it is of a very infantile or childish kind. It is occupied with very small things; it is amused by very trivial occurrences; the things that attract its attention are things of a petty character; it is interested in passing objects: it likes to sit at a window and look out at a busy street, watching people and vehicles go by, making remarks on them, overwhelmed with amusement if a well-dressed person tumbles into a puddle or is badly splashed by a passing cab. It has not much in itself to occupy its attention, and therefore it is always rushing outwards in order to feel that it is alive; it is one of the chief characteristics of this low stage of mental evolution that the man working at the physical and etheric bodies and bringing them into order as vehicles of consciousness, is always seeing violent sensations; he needs to make sure that he is feeling and to learn to distinguish things by receiving from them strong and vivid sensations; it is a quite necessary stage of progress, though an elementary one, and without this he would continually be becoming confused, confused between the processes within his vehicle and without it; he must learn the alphabet of the self and the not-self, by distinguishing between the objects causing impacts and the sensations

caused by impacts, between the stimulus and the feeling. The lowest types of this stage may be seen gathered at street-corners, lounging idly against a wall, and indulging occasionally in a few ejaculatory remarks and in cackling outbursts of empty laughter. Any one able to look into their brains finds that they are receiving somewhat blurred impressions from passing objects, and that the links between these impressions and others like them are very slight. The impressions are more like a heap of pebbles than a well-arranged mosaic.

In studying the way in which the physical and etheric brains become vehicles of consciousness, we have to run back to the early development of the Ahamkâra, or "I-ness," a stage that may be seen in the lower animals around us. Vibrations caused by the impact of external objects are set up in the brain, transmitted by it to the astral body, and felt by the consciousness as sensations, before there is any linking of these sensations to the objects that caused them, this linking being a definite mental action—a perception. When perception begins the consciousness is using the physical and etheric brains as a vehicle for itself, by means of which it knowingly gathers knowledge of the external world. This stage is long past in our humanity, of course, but its fleeting repetition may be seen when the consciousness takes up a new brain in coming to rebirth; the child begins to "take notice," as the nurses say, that is, to relate a sensation arising in its own consciousness to an impression made upon its new sheath, or vehicle, by an external object, and thus to "notice" the object, to perceive it.

After a time the perception of an object is not necessary in order that the picture of that object may be present to the consciousness, and it finds itself able to recall the appearance of an object when it is not contacted by any sense; such a memoried perception is an idea, a concept, a mental image, and these make up the store which the consciousness gathers from the outside world. On these it begins to work, and the first stage of this activity is the arrangement of the ideas, the preliminary to "reasoning" upon them. Reasoning begins by comparing the ideas with each other, and then by inferring relations between them from the simultaneous or sequential happening of two or more of them, time after time. In

this process the consciousness has withdrawn within itself, carrying with it the ideas it has made out of perceptions, and it goes on to add to them something of its own, as when it infers a sequence, relates one thing to another as cause and effect. It begins to draw conclusions, even to forecast future happenings when it has established a sequence, so that when the perception regarded as "cause" appears the perception regarded as "effect" is expected to follow. Again, it notices in comparing its ideas that many of them have one or more elements in common, while their remaining constituents are different, and it proceeds to draw these common characteristics away from the rest and to put them together as the characteristics of a class, and then it groups together the objects that possess these, and when it sees a new object which possesses them it throws it into that class; in this way it gradually arranges into a cosmos the chaos of perceptions with which it began its mental career, and infers law from the orderly succession of phenomena and the types it finds in nature. All this is the work of the consciousness in and through the physical brain, but even in this working we trace the presence of that which the brain does not supply. The brain merely receives vibrations; the consciousness working in the astral body changes the vibrations into sensations, and in the mental body changes the sensations into perceptions, and then carries on all the processes which, as just said, transform the chaos into cosmos. And the consciousness thus working is, further, illuminated from above with ideas that are not fabricated from materials supplied by the physical world, but are reflected into it directly from the Universal Mind. The great "laws of thought" regulate all thinking, and the very act of thinking reveals their pre-existence, as it is done by them and under them, and is impossible without them.

It is unnecessary almost to remark that all these earlier efforts of consciousness to work in the physical vehicle are subject to much error, both from imperfect perception and from mistaken inferences. Hasty inferences, generalizations from limited experience, vitiate many of the conclusions arrived at, and the rules of logic are formulated in order to discipline the thinking faculty, and to enable it to avoid the fallacies into which it constantly falls while untrained. But none the less the attempt to reason, however imperfectly, from

one thing to another is a distinct mark of growth in the man himself, for it shews that he is adding something of his own to the information contributed from outside. This working on the collected materials has an effect on the physical vehicle itself. When the mind links two perceptions together, it also sets up—as it is causing corresponding vibrations in the brain—a link between the sets of vibrations from which the perceptions arose. For as the mind-body is thrown into activity, it acts on the astral body and this again on the etheric and dense bodies, and the nervous matter of the latter vibrates under the impulses sent through; this action shews itself as electrical discharges, and magnetic currents play between molecules and groups of molecules, causing intricate inter-relations. These leave what we may call a nervous track, a track along which another current will run more easily than it can run, say, athwart it, and if a group of molecules that were concerned in a vibration should be again made active by the consciousness repeating the idea that was impressed upon them, the disturbance there set up readily runs along the track formed between it and another group by a previous linking, and calls that other group into activity, and it sends up to the mind a vibration which, after the regular transformations, presents itself as an associated idea. Hence the great importance of association, this action of the brain being sometimes exceedingly troublesome, as when some foolish or ludicrous idea has been linked with a serious or a sacred one. The consciousness calls up the sacred idea in order to dwell upon it, and suddenly, quite without its consent, the grinning face of the intruding idea, sent up by the mechanical action of the brain, thrusts itself through the doorway of the sanctuary and defiles it. Wise men pay attention to association, and are careful how they speak of the most sacred things, lest some foolish and ignorant person should make a connecting link between the holy and the silly or the coarse, a link which afterwards would be likely to repeat itself in the consciousness. Useful is the precept of the great Jewish Teacher: "Give not that which is holy to the dogs, neither cast ye your pearls before swine."

Another mark of progress appears when a man begins to regulate his conduct by conclusions arrived at within, instead of by impulses received from without. He is then acting from his own store of accumulated experiences, remembering past happenings,

comparing results obtained by different lines of action in the past, and deciding by these as to the line of action he will adopt in the present. He is beginning to forecast, to foresee, to judge of the future by the past, to reason ahead by remembering what has already occurred, and as a man does this there is a distinct growth of him as *man*. He may still be confined to functioning in his physical brains, he may still be inactive outside them, but he is becoming a developing consciousness which is beginning to behave as an individual, to choose its own road instead of drifting with circumstances, or being forced along a particular line of action by some pressure from without. The growth of the man shews itself in this definite way, and he developes more and more of what is called character, more and more of will-power.

Strong-willed and weak-willed persons are distinguished by their difference in this respect. The weak-willed man is moved from outside, by outer attractions and repulsions, while the strong-willed man is moved from inside, and continually masters circumstances by bringing to bear upon them appropriate forces, guided by his store of accumulated experiences. This store, which the man has in many lives gathered and accumulated, becomes more and more available as the physical brains become more trained and refined, and therefore more receptive: the store is in the man, but he can only use as much of it as he can impress on the physical consciousness. The man himself has the memory and does the reasoning; the man himself judges, chooses, decides; but he has to do all this through his physical and etheric brains; he must work and act by way of the physical body, of the nervous mechanism, and of the etheric organism therewith connected. As the brain becomes more impressible, as he improves its material and brings it more under his control, he is able to use it for better expression of himself.

How then shall we, the living men, try to train our vehicles of consciousness, in order that they may serve as better instruments? We are not now studying the physical development of the vehicle, but its training by the consciousness that uses it as an instrument of thought. The man decides that in order to make more useful this vehicle of his, to the improvement of which physically he has already directed his attention, he must train it to answer promptly and consecutively to the impulses he transmits to it; in

order that the brain may respond consecutively, he will himself think consecutively, and so sending to the brain sequential impulses he will accustom it to work sequentially by linked groups of molecules, instead of by haphazard and unrelated vibrations. The man initiates, the brain only imitates, and unconnected careless thinking sets up the habit in the brain of forming unconnected vibratory groups. The training has two stages: the man, determining that he will think consecutively, trains his mental body to link thought to thought and not to alight anywhere in a casual way; and then, by thinking thus, he trains the brain which vibrates in answer to his thought. In this way the physical organism—the nervous and the etheric systems—get into the habit of working in a systematic way, and when their owner wants them they respond promptly and in an orderly fashion, when he requires them they are ready to his hand. Between such a trained vehicle of consciousness and one that is untrained, there is the kind of difference that there is between the tools of a careless workman, who leaves them dirty and blunt, unfit for use, and those of the man who makes his tools ready, sharpens them and cleans them, so that when they are wanted they are ready to his hand and he can at once use them for the work demanding his attention. Thus should the physical vehicle be ready always to answer to the call of the mind.

ANNIE BESANT.

(To be concluded.)

SÛFÎSM.

IF we study any of the great religions we perceive one characteristic which seems to be common to them all, namely, that in every case their followers appear to be divided into two very distinct groups. Firstly, there are those, naturally by far the larger number, who are content to accept their teachings and scriptures in a literal, external sense, and secondly, as distinguished from these, there is another class, which, on the contrary, attach but little importance to the external and obvious meaning, and hold it as subordinate to the inner or more veiled interpretation. They consequently pay but little attention to the forms and ceremonies, which are regarded as all-important by the others. Those who belong to the mystical and unorthodox class are sometimes known by one name and sometimes by another, but the similarity of their views, whatever may be the form of the outer religion they profess, is very striking. One such class among Christians has been given the name of Quietists: among Mahommedans we find the corresponding class called by the name of Sûfîs.

The name "Sûfî" has been variously derived, the most generally accepted derivation being from the Arabic word Súf, or wool, this being an allusion to the material composing the dress of the ascetic. The other derivations mentioned are from the Arabic word Safà, which means sincere and pure, and from the Greek σοφός, meaning wise. Again, as to the date at which the name first came into use, there seems to be some doubt, but it is usually supposed that the name was first adopted by Abu Hashem, an ascetic and a native of Kufa, who died A.H. 150 (A.D. 767). It is possible however, that the name was adopted even so early as the first year of the Hegira, A.D. 622, when forty-five citizens of Mecca associated with forty-five inhabitants of Medina and formed a sort of confraternity. A woman named Rábiah was one of the earliest of the Sûfîs, and by some is considered the originator of Sûfîsm, but whoever really originated

the name, one thing seems tolerably clear, namely, that though the name was Mahommedan, the thing itself was not of Mahommedan growth at all, and if we would trace its beginnings, we must look far back, ages before the birth of the great prophet of Arabia.

There has been much difference of opinion among students of Sûfîsm in the West as to whence were drawn their philosophy and their metaphysical conceptions, some holding that Sûfîsm was more indebted to the Greek than to any other source, and that it was really an outgrowth of the Platonic and Neoplatonic schools; some that Christian Gnostic influence is mainly recognizable, and others again, as for example, Palmer, from whose admirable little book treating of the Sûfîstic Theosophy of the Persians I shall have to quote, rather incline to the belief that it is in reality a development of the primæval religion of the Âryan race.

It does not seem to me possible to decide the exact channel of influence which is responsible for Sûfî thought; as a matter of fact the various Sûfî writers appear to differ very widely in many of their conceptions, and while one seems to reflect the Christian Gnostic influence, another seems to lean more directly towards the Neoplatonic school, and a third to be more indebted to the metaphysical and philosophic systems of Indian thought. In any case I think we shall not be far wrong if we adopt Palmer's view, and recognize that the underlying spirit of Sûfîsm received its impulse from the "primeval religion of the Âryan race," as it will then be brought into close relationship also with Gnosticism and Neoplatonism, both of which seem to be closely related to the same parent stem. From the conditions of the times, geographically and otherwise, there is every reason to suppose that mystical thought and mystical philosophies, both from Europe and from India, came into touch with Sûfîsm, and in all probability exercised some influence and left some mark upon it.

Persia may be regarded as the home of the system, as it is in Persian soil that it seems to have flourished most vigorously, and it is to Persian writers we must turn if we wish to gain any insight into Sûfî thought. Now Sûfî is a name which, although possibly originally used in a more limited sense, has now come to be used to cover all the sects which, within the limit of the Mahommedan faith, profess to follow the mystical interpretation of the scriptures, and

which, in so far as they do so, are opposed to the more popular and consequently orthodox view of things. As we can very easily imagine, these sects differ very widely in the details of the views they profess, and in the present day in Persia the term is very loosely used, so that those who profess freethought in matters religious, or hold views at variance with orthodoxy, are thus described.

In all parts of the Mahommedan world are to be found orders of fakirs and dervishes, many of which are the debased remnants of movements which seem to have had their origin in the purer forms of this mysticism, and Sûfîsm in one form or another has been a very considerable factor in Mahommedanism, from its rise in the seventh century of our era to the present day. It will therefore be readily understood that the subject is one which covers a very wide field, and which embraces many different types of mysticism.

Of what was understood by Sûfîsm in its earliest days there is very little record, but it would seem that the main teachings of the earliest of its expositors were, first, the reality of the inner life and the comparative unimportance of outward observances; second, the necessity of an exclusive love of God; and, third, the desirability of ascetic practices, with the view of dominating the lower nature and of procuring what were called the states of ecstasy, during which the soul contemplated the Supreme Being face to face. In other words, Sûfîsm in its origin would seem to have been more a rule of life than a philosophical system. But as time went on, philosophic and metaphysical ideas gathered around it until the system gained its fullest development about the thirteenth and fourteenth centuries. It is in this period that the greater number of the more elaborate treatises on Sûfîsm were composed, those which may be regarded as touching the high-water mark of the system, and which have ever since served as authorities for its followers.

One of the most noted of these is the Persian poem entitled *Gulshan-i-raz*, which means "The Mystic Rose Garden," written by Sa'd un dîn Mahmud Shabistan, in the year 1317 A.D.—or 717 years after the flight of the prophet to Medina. Another very celebrated work is the *Masnavi*, which deals with the mysticism of the Sûfîs, and was composed by Jalál ud dîn Muhammed

nearly a century earlier—it has been described as the Bible of Persia. Another very interesting source of information respecting the Sûfîsm of a later period is the *Dabistan*, a treatise on the various religions prevailing in the seventeenth century which the author had an opportunity of investigating. There is some doubt as to the identity of the author, but it seems fairly certain that he was one Moshan Fani by name, who seems himself to have belonged to the sect. These are the sources on which I shall principally draw in endeavouring to present some idea of what was understood by Sûfîsm at a time when it was in its prime.

There is one thing that is almost certain to create considerable prejudice at first sight in the minds of Western students of mysticism who turn to these writers, namely, the constant recurrence of such terms as wine, taverns, drunkenness, lips, tresses, kisses, and much more in the same strain throughout the works of the Sûfî mystics. There have been those indeed who have maintained that these writers when speaking of such things used them in their obvious and ordinary meaning, and that so far from being guides to the spiritual life, these poems are nothing more than the erotic and bacchanalian effusions of materialistic and sensuous Orientals; nay, even among their own countrymen there have been those who have taken them literally, but it seems almost incredible that such a view can be seriously entertained against all the Sûfî writers, for all, or nearly all, make use of these terms. Again we have authors like Mahmud in the *Gulshan-i-raz* explicitly denying the outer meaning and setting forth the inner, as in the following, where the question is asked: "What means the mystic by these expressions of his? What does he indicate by 'eye' and 'lip'? What seeks he by 'cheek,' 'curl,' 'down,' 'mole'?" The poet goes on to explain that "When these words are heard by the sensual ear, at first they denote objects of sense. . . . How can the mysteries beheld in ecstatic vision be interpreted by spoken words? When mystics treat of these mysteries they interpret them by types." (*Gulshan-i-raz*, Whinfield's Translation, p. 71.)

Again, Jalál ud dîn Rumi says, "They [the Sûfîs] profess eager desire, but with no carnal affection, and circulate the cup, but no material goblet, since all things are spiritual, all is mystery within mystery."

Nizami writes as follows:

Think not that when I praise wine I mean the juice of the grape,
I mean the wine which raiseth me above self.
"My Cupbearer" is to perform my vow to God;
"My morning draught from the tavern" is the wine of self-oblivion.

. . . . . .

By heaven, as long as I have enjoyed existence
Never hath the tip of my lip been stained with wine!

But while it is tolerably evident that these terms are intended to be understood in a mystical manner, it is by no means easy to fathom the precise sense in which they are employed by different writers, nay, even by the same authors in different places. There have been vocabularies compiled showing the technical meanings attached to these terms, and one such is to be found at the end of Palmer's work.

The terms that are perhaps in most constant use are: Wine, with some such meaning as Divine Love; Tavern, meaning the heart as the place where this wine is to be found; Intoxication, meaning ecstasy; the Beloved, meaning God; Sleep, meaning meditation, and so on, through numberless similar terms; but there seems no definite fixed system on which these symbols were used, and so in studying any particular writer it is only possible to approximate to the intended meaning by a careful study of the context.

This symbology, which sounds somewhat strangely to Western ears, is not peculiar to Sûfîsm, but would seem to have been adopted very generally by mystical writers in those lands in far earlier days. We have a sufficiently familiar instance of this in the book called the *Song of Songs*, which forms part of the canonical books of the Old Testament, as witness the following (ch. i. 9, and ch. iv. 1):

I have compared thee, O my love,
To a steed in Pharaoh's chariots;
Thy cheeks are comely with plaits of hair,
Thy neck with strings of jewels.

. . . . .

Behold thou art fair, my love, behold thou art fair,
Thine eyes as doves behind thy veil,
Thy hair is as a flock of goats,
Which lie along the side of Mount Gilead.

All of which very distinctly recalls passages from our mystics,

Whether the employment of so sensual a symbology, however suggestive, to typify spiritual verities is wise, is a very open question, as it seems by no means unlikely to lead to grave abuses, and result very possibly in a debased form of mysticism. The question, in any case, opens up a very wide field for discussion on which, at present, I do not propose to enter.

The *Dabistan* thus treats of the nature of Deity: "The Universal Being [in the conception of the Sûfî], is distinct from any intellectual and exterior existence, inasmuch as every individual from among the intellectual and exterior beings belongs to some class of beings; but the Universal Being is not subordinate to the condition of anything; He is absolute and sovereign, and not general, not partial, not special, not common—for It is by itself One and not a multiple." Attributes and names belong to the manifested Deity, but behind this degree lies "the Real Being, under condition of no substance whatever; this degree is called the 'degree of unity' and all names and attributes are (as it were) consumed by this degree which is expressed as the 'reality of realities.' This Real Being manifests in all existences, and under the condition of 'a thing and no thing' is the form of the Universe." That is to say, that immediately on the unmanifest One becoming manifested, this element of duality appears, the formless assumes form, limited by "the pairs of opposites" here described as entity and non-entity.

"The first attribute of this Supreme which emerged into manifestation from within was Intelligence, and in this degree all the 'fixed realities' were under intellectual forms." Here the "fixed realities" seem to mean the "eternal ideals or prototypes," the archetypal universe, recalling the Neoplatonic and Gnostic systems.

The names of God are, they say, of three kinds. First, the name of the unmanifested; such as the absolute, the pure holy root or essence of substance. Second, the name of the manifested; such as excelling in attributes, living, acting, creator, the merciful. But the third and last name is the greatest, namely, "the concealed —the mysterious."

This seems fairly to correspond to the ideas which are associated with the conceptions of the Deity in the threefold manifestation as the first, second, and third Logos.

Turning to the *Gulshan-i-raz* the following passage is of

interest and worthy of remembrance, as it lays special stress on the fact that, far as the mind and reason can take us in following our speculations as to the nature of the Deity, there are limits beyond which they cannot pass, and beyond which it is vain to attempt to speak in terms of the intellect.

> To think on the *mercies* is the condition of your path,
> But to think on the *essence* of "the Truth" is grievous sin,
> Thinking on the essence of "the Truth" is vain,
> Know it is impossible to demonstrate the manifest. (p. 12.)

As Lahiji in his commentary explains, knowledge of God is gained by illumination and intuition, and demonstration of ultimate facts of consciousness is impossible.

The *Gulshan-i-raz* thus continues:

"Since his works are manifested from his essence, his essence is not manifested from his work."

> Though the Angels stand hard by the throne
> They reach not the station, "I am with God."
> Like as his light utterly burns up the Angels,
> So it burns up reason from head to foot.
> Reason's light applied to the very Light of lights
> Is as the eye of the head applied to the sun;
> The eye is darkened so that it cannot see it.
> This blackness, if you knew it, is the light of very Being,
> In the land of darkness is the well-spring of life.
>
> . . . . .
>
> If you desire to behold the eye of the sun
> You must make use of another body.
>
> . . . . .
>
> You may look on the brilliant sun in the water,
> Since its brightness shows less brightly therein.
>
> . . . . .
>
> Not-being is the mirror of Absolute Being
>
> . . . . .
>
> Therein is reflected the shining of "the Truth."
>
> . . . . .
>
> The Unity is exposed to view in this plurality,
> Like as when you count one to become many.

With regard to the purpose of creation, as giving a hint as to the "why" which lies at the back of all manifestation, we find constant reference being made by these Sûfîs to the tradition current among Mahommedans, which runs as follows:

"David inquired, saying, O Lord, why hast thou created man-

kind? God said, I was a hidden treasure, and I desired to become known, and I created the world in order to be known."

The conception, therefore, is that the purpose of creation is the evolution, or the building up, of self-conscious centres or beings, and that in man lies the germ and the full potentiality, though latent, of becoming a knower of the Self.

With regard to man himself, the correspondence between man and the universe, or, as it is sometimes called, between man, the microcosm, and the universe, the macrocosm, is much insisted on.

"Not-being is the mirror, the world the reflection, and man is as the reflected eye of the Unseen Person. You are that reflected eye, and He the light of the eye. In that eye His eye sees his own eye. The world is a man, and man is a world. There is no clearer explanation than this. When you look well into the root of the matter He is at once seer, seeing eye, and thing seen" (p. 15).

In the *Masnavi* (p. 226) we find the following prayer addressed to the Deity:

"Write on, O skilful fair-writer! imprinting every moment in Not-being the fair forms of the world of ideas, to confound all thought!"

Of the universe itself it is said (*Gulshan-i-raz*, p. 17):

If you take one atom link from its place
The entire universe falls to ruin.
The whole in a dizzy whirl, and yet no single part
Placing foot beyond the limit of contingency,
The nominal being holding each one in bondage,
Each is in despair at its particularization from the whole.
You may say each is ever travelling and yet restrained,
Each is ever being unclothed and clothed upon,
Each is always in motion, yet ever at rest,
Never beginning and never ending,
Each ever cognizant of his own essence, and for that cause
Ever pressing his way towards the throne on high.
Beneath the veil of each atom is hidden
The heart-ravishing beauty of the Beloved's face.

The beauty and truth of this description will, I think, be appreciated by students of Theosophy.

The indestructibility of substance is referred to in the *Dabistan*, as follows:

"The substance of anything cannot be caused to vanish into

non-existence; thus, if thou consumest a stick in the fire, its substance is not annihilated although its form changes, and becomes manifest in the form of ashes. The self-existent Being is an essence which is stable in all conditions, and in all accidents of existence . . . the divine . . . is manifested under the shape of divers combinations which thou beholdest."

That attribute of the Deity which the Sûfîs most constantly dwell on, that quality which they regard as the fundamental law of existence, and by means of which alone the eventual end of evolution, the reunion with the Deity, could be accomplished, was "Love" and "Devotion," and hence their constant imagery of Lover and Beloved, precisely the same term being made use of by the Christian mystics, but this Divine Love with the Sûfîs was constantly referred to as wine, hence we find the following (*Gulshan-i-raz*, p. 80):

The whole universe is as His wine-house
The heart of every atom as His wine-cup.

. . . . .

The heavens giddy with this wine are reeling to and fro.

. . . . .

The Angels drinking its wine from pure vessels
Pour the dregs of their draught upon this world.

. . . . .

From the scent of its dregs which fell on the earth,
Man ascends up till he reaches heaven—
From its reflection the withered body becomes a living soul,
From its heat the frozen soul is warmed to life and motion.

O. S. CUFFE.

(*To be concluded.*)

LETTER TO THE AMERICAN SECTION.

27, LEINSTER GARDENS,
LONDON, W.

DEAR MR. FULLERTON,—If I had been able to take part in the proceedings of the Chicago Convention of the American Section of the Theosophical Society I should have been chiefly anxious to call the attention of your friends to certain broad principles of Theosophical thinking with which, as I am to my great regret unable to visit you this year, I now propose to deal in writing.

Theosophy, differing in this respect from other systems of ethical, philosophical, or theological teaching, aims at an exact comprehension of the laws which actually as a matter of fact regulate the spiritual evolution of Man. Anyone whose mind is attuned to the methods of Nature will feel sure that, however subtle and obscure those laws may be, the growth of the interior faculties of Man must proceed on some systematic plan. We may assume that before anyone touches the confines of Theosophical thinking he has arrived at the conviction that the soul is an entity of which the physical personality is an expression for the time being. Such entities, around us in great number, are obviously at very different stages of growth. It would be childish to imagine the ultimate possibilities of progress to have been already reached in any given case. Every aspiring thinker must yearn to grasp the principles according to which further progress is possible. The ardour of his own aspiration persuades him that somehow there must be a way of stimulating the evolutionary tendencies which have brought him to the point at which he stands. He is on the alert to seize any clue that may promise to lead him to the light of knowledge. Without a clue, even, he may dimly feel that a good life of doing to others as he would be done by must be conducive to the divine plan, whatever it is, which provides for spiritual exaltation; but he thirsts for a more

exact appreciation of the methods by which that result is to be accomplished, for a clear view of the road to be travelled, of the goals to be attained, of the tasks he is required to perform, if such there may be, in order that he may have the satisfaction of becoming a helpful, useful member of the vast family of humanity to which he belongs.

Theosophical teaching, indeed, in some of its aspects may be prodigiously helpful to people who have by no means reached the state of mind just described, for to those who are sadly wandering in the darkest uncertainty concerning the first fundamental notion that the human soul is an entity at all, apart from its physical manifestation, our system of mental culture may afford the first secure footing from which further progress may be possible; but for the moment I want to dwell on what seem to me the important principles of Theosophical teaching as it affects those who are already possessed with a lofty conception of human nature and destinies, but are outside the area of exact knowledge concerning the laws and conditions that determine its further expansion.

To them, it seems to me in the first instance, the great message of Theosophy may be thought of as addressed. We must not allow the scrupulously non-dogmatic character of the message to blind us to the idea that, if it is anything at all, it is in its first broad outlines a message from those who know to those who as yet do not know, how matters stand as regards the veritable science of spiritual Nature. It is a statement put forward on no authority that the person to whom it is addressed can possibly recognize in the first instance, and to begin with, claims attention on its own intrinsic merits alone. Has it a *primâ facie* aspect of credibility? If so, it is worth examining in detail.

What are the main features of the statement?

That the evolution of the soul (that soul itself having been evolved by such and such processes in the past) is carried on by means of successive physical manifestations on such and such a plan.

That the law of the conservation of energy holds good on the moral as well as on the physical plane, and that Karma, the working of cause and effect on higher planes, determines the conditions of these successive manifestations.

That back to the God-like level of consciousness and being out

of which the system to which we belong emerged, the progress of the new individualities that have been evolved by the working of spirit in matter during the life of that system need suffer no check. That there are no limits to the degree of exaltation each such individuality, each such imperishable Ego, may eventually attain.

That far beyond us on the pathway leading to those immeasurable heights stand the Elder Brethren of humanity, those who have earliest fathomed and conformed themselves to the divine purpose of the system; that some of those amongst ordinary humanity have conscious touch with them; that the laws which regulate advance along the path they have travelled are not disguised or secret but are—so and so—intelligible for all who feel impelled to study them, a feeling which has been suffocated of late centuries in the Western world to a great extent by the concentration of effort on material civilization.

Each of these great heads of the Theosophical message has been undergoing enormous expansion during the last dozen or fifteen years, and so many willing and well-meaning workers have thrown themselves during that period into the task of expanding the message that some of its details have been entangled; but such entanglements are of little moment as regards people who hold on to fundamental principles. For them, as regards details, intellectual vigour will be stimulated by the necessity at every turn of checking specific items of esoteric doctrine by the criteria of reason; by weighing the value of testimony if the matter relates to some question that can only be determined by the exercise of transcendental faculties; by comparing each new bit of teaching they may receive with the whole structure built up in their minds and observing how it will fit; by keeping their spiritual emotions, if the expression may be tolerated, on their guard against vague sonorous phrases that convey no definite meaning. They can scarcely be prejudiced to any serious extent by conflicts of statement among Theosophic writers on subjects that easily await exact determination at a later stage of progress, if they keep in touch with the well-understood laws which actually govern that progress.

My own attempt to present those laws in a simple, lucid and intelligible shape, is embodied in the *Transaction of the London Lodge* called "The Path of Initiation." In more glowing or

exalted language the same ideas are diffused through well-known Theosophical books, *Light on the Path*, *The Voice of the Silence*, *In the Outer Court;* but though some of these essays include an attempt to sketch the moral progress of the Adept through the higher grades of initiation, there is no ambiguity in any Theosophic teaching that I am acquainted with as regards the character of the interior development which must be worked out by anyone who having found the great message of Theosophy take firm root in his mind, resolves from that time forth to make it the rule of life, and conscious relationship with those who are already identified in Nature with the divine purpose represented by our own system of worlds, the first means of putting himself on the higher levels of spiritual existence where service is identified with love and perfect freedom.

In the beginning mischievous lookers-on—for the intermediate planes of Nature's activity are by no means free from the intrusion of influences that are out of tune with lofty aspirations—may set little traps and snares for the feet of those who are looking out for the path. This is a peril which especially affects people rendered accessible to such influences by the possession of psychic faculties rather prematurely awakened; but no one is in any real danger from such embarrassments who has a perfectly high-minded motive for his efforts in the direction of spiritual progress. If he can already say to himself with a perfect assurance that he is in no way touched by a selfish thought, that he is solely inspired in his desire to rise in the scale of Nature by the love of his fellow-creatures and an altruistic longing to do them good, then, indeed, he is beyond the reach of evil meddling on the astral plane. But those who may more humbly imagine that moral perfection of that sort which we reverence in a Buddha or a Christ is an attribute they can hardly be sure of having attained in absolute purity quite yet, need fear malevolent agencies hostile to their spiritual progress—a very busy set of agencies, be it remembered, at all times—as little, under circumstances it is easy to define. If they recognize unreservedly that such exalted moral perfection as that described *is* realized in the nature of those Elder Brethren—the White Adepts, the Masters of Wisdom—towards whom they aspire; if it is towards companionship with them that the aspirant presses forward, towards the culti-

vation in himself of an interior condition that may make him not unworthy of such companionship, towards whatever work in the service of the divine scheme at large he shall find ready for him to take up when those levels are reached, then he will be shielded throughout his course by a motive which will be quite sufficiently exalted to ensure the security of his advance. If lower motives play any part in the feelings which animate a student of Occultism, if he relates the objects of his pursuit in any way to the worldly life, there is grave peril in his way, danger lest even the good element in his complex motive should itself be played upon by inimical powers, and, supposing him to be psychically endowed, lest false beacons should be held out to him.

With these reservations the course of the Theosophical student seems to me simple enough, even in America where unhappily there has been a greater degree of internal disturbance within the Society than has been witnessed elsewhere. I need hardly say that for myself, my estimate of the extent to which different lodges, sections, organizations within the Theosophical movement reflect accurately the ideas of our Elder Brethren is not determined by my estimate of any personalities associated at different times and places with the leadership of the movement. It ought to be realized by everyone seriously engaged in the movement, that if our fundamental position is a true one, there must be many persons among us by this time who have made sufficient progress along the path to be trustworthy witnesses of the truth. Any one person may be entangled in misleading relationships on the astral plane; several persons concurrently in a position to exercise consciousness on that and higher planes, and bearing harmonious testimony from different points of view, may be relied upon, when confirming teaching itself in harmony with reason. As time goes on the Theosophical body will be strengthened by the healthy and natural development of the higher faculties of other disciples in turn. Having meanwhile abundant reason to be quite sure that the sympathetic regard of the great Master from whom my own teaching has been derived is continuously directed towards the organization of which my own Lodge is a part, I am more than content to do my best for the spread of Theosophical ideas with the machinery of that organization without stopping to enquire what may be the merits or shortcomings of any

other organization, in whatever external forms other workers endeavour to express their anxiety to promote true spiritual progress —which can only have one goal if it is true. I have no doubt they will conduce to the common purpose in so far as their motives are simple, unworldly, and devoted to beautiful ideals; but at all events, in addressing our friends and fellow-theosophists at Chicago, I may be entitled to give them the assurance that in my unhesitating conviction they have made no mistake in remaining attached to the old organization, not because this or that name is associated with it but because it is the organization through which to all intents and purposes, the whole Theosophic message in its breadth and amplitude has been poured forth for the benefit of our generation, and because it has become and is becoming through the development of some among its members a better and better channel for the transmission of more detailed knowledge. The work that has been done during the last twelve months for the expansion and amplification of that knowledge, in the London Lodge and by means of the publications issued by the Theosophical Publishing Society in connection with the European Section, affords abundant evidence to this effect. We are in possession now of such floods of teaching and information, tending in every direction to strengthen and fortify our first broad conceptions of spiritual Nature, that no one who has kept abreast of our progress can any more relapse from Theosophical enlightenment than the modern scientist could relapse from the views of physical Nature he has reached, back into those which prevailed in the dark ages of ignorance and superstition. Theosophical study has thus become for all who take proper advantage of its opportunities so immeasurably more interesting than personal questions affecting the Society's organization, that we may surely hope to see these fall more and more out of notice as time goes on.

As is involved in what I have said, it seems to me a pity that Theosophical students in any part of the world should feel it necessary to pursue their study under different flags, but the important thing is that they should pursue their study. Just as certainly as one sun illuminates the system, those who make real interior progress on the lines I have indicated above must come ultimately into relationship with the one great advance guard of humanity led by those I call our Elder Brethren. But meanwhile the only way each

person in turn can decide intelligently how to direct his earlier footsteps is by making himself fairly master of the teachings emanating from the various fountains of Theosophic literature, some of them flowing just now with such remarkable activity. None of these, any more than any one fountain of inspiration in the past, should be thought of as exclusively entitled to respect. Any claim on the part of any one writer to monopolize the wisdom of the Adepts is intrinsically absurd. This must always flow to the world through many channels, and any given student must be indeed sure of the absolute purity of any one such channel before he can afford to disregard all others. So, if I may venture to offer any direct counsels to friends and fellow-students in America, my concluding suggestion must point to the propriety of making each considerable group of Theosophical students a vortex of all current expositions of spiritual science which seem to have any *primâ facie* claim to authentic inspiration, in order that the members of such group may be enabled to examine and compare the various expositions without favour or prejudice, holding fast resolutely to that which is good, from whatever source it emanates, and so building up in their own minds a conception of spiritual Nature which shall be in all respects logical and coherent, which shall never be regarded as beyond the reach of readjustment and extension, but which shall as regards its general structure be trustworthy enough to live by and to die by, and to climb by towards loftier spiritual knowledge and development through successive lives to come.

In cordial friendship and sympathy, yours sincerely,

A. P. SINNETT.

LETTERS TO A CATHOLIC PRIEST. NO. II.

My Dear Friend,

I am glad that you do me the justice to recognize that I am not, in the ordinary sense of the words, writing *against* Christianity. You are in no danger of hearing from me such phrases as "the stupid and irrational accretions of uneducated Protestantism," or "the unfounded assertions of the Roman Church" and the like. To me Christianity remains still worthy of all respect as an attempt to express, though it be "but by the stammering lips of childhood,' the deepest verities of *all* religion. It is but the shallowest self-conceit which can throw aside lightly, as mere "absurdities", the forms through which the Eternal Light has shown itself to the noblest souls of the West for eighteen centuries back. Hopelessly materialized as they now are, they yet amply suffice for the spiritual needs of the vast majority of a world which has not even yet fully outgrown its childhood.

But, on the other hand, this same world is already so far advanced as to furnish an ever-increasing number of souls in a stage of development, such that they are forced by their very nature to break through these forms into a higher and purer region; though it is just these very nobler souls who will never under any circumstances, speak contemptuously of the religions, which have, like Virgil with Dante, "by care and skill" brought them to the point whence they are to continue their growth under still higher guidance. What I desire to do in these letters is to attempt to justify their position by showing that, even if we give to Christianity all the credit it claims for the past, it still fails to furnish to us of the end of the nineteenth century a view of God, the world, and of our relation to both, which can satisfy our reason, and still less our intuition. My point is that the mind of the nineteenth century is not the mind of the fifth or the thirteenth;

that the God they made and worshipped, with whatever good result for themselves, is not (hard though the saying may be) one which *we*, at our present stage of moral feeling, can fall down before, without doing violence to the deepest aspirations and the noblest feelings of our hearts. It needs only to go through the articles of your creed with unprejudiced eyes, to see that He is not good enough, just enough, noble enough, to satisfy souls to whom the centuries which have passed have already given glimpses of something beyond the highest ideal of earlier times. It might have been different had not the good and holy souls who framed that creed been hampered by the supposed necessity of bringing into their scheme of divine love and wisdom, all the jealousy and cruelty of the Jehovah of the Jewish scriptures. Had they not fallen into that one fatal error my present task might never have been needed. As it is, one must speak, however reluctantly.

From this point of view it will be seen that the *personal* matters of your reply, such as that I am too sensitive, too imaginative, that I have not taken a fair case, that the world is not so bad after all, and so forth, may be set aside, as things for whose discussion life is not long enough. I willingly grant you that in looking at such a gutter-child as I pictured to you, it is hard *not* to imagine that, for some reason or other, God must have been angry with him, even before his birth; but let us, for a moment, examine the explanation you offer. You say that six thousand years ago the first man and woman ate an apple from a tree which God Almighty had forbidden them, and that for this reason God hates all their posterity and will continue to do so as long as the world lasts! Now, even if this *were* so, it would not in any way clear up my difficulty—the enormous *inequalities* of birth. If we have all "sinned in Adam," we surely should all be equally punished for it. But putting this aside, only stop to ask yourself this one question: Is this a God or a Devil which I am setting up for worship? You say we were made in the image of God but have lost it. May we not fairly congratulate ourselves that, our very worst, our most implacable and cruel hatred does not in any way approach *such* an ideal? And if we ask, as we well may, where is the *justice* of this continual creation, generation after generation, of new souls to bear this burden of God's hatred for the sin of Adam, so that, as your own theologians say, the eating of

that apple has been a greater misfortune for mankind than all the evil which has afflicted it ever since, you answer that God is infinite, and therefore, any disobedience to Him is an infinite crime, deserving all possible punishment *to* infinity! Good heavens! Such a doctrine might be professed by the trembling courtiers of a cruel but omnipotent lunatic like Nero or Heliogabalus; it might be possible to a Louis the Fourteenth, brought up from infancy to feel himself a god amongst worshipping courtiers; but to say such a thing of an all-wise, all-good Deity! The habit of perpetual repetition of a form of words blunts our perceptions; millions of good, holy, well-meaning people do say this of their God and think no harm; but only let us open our minds to perceive what it really is we are saying, and can you—dare you—assert that anyone out of a lunatic asylum could believe this of his God, or that any one could be mad enough to be able to *love* a God of such inconceivable cruelty? No, if this be Revelation, let us go back to Idolatry; the lowest savage never imagined a fetish so utterly unworthy of our reverence. If "the gods of the nations are but idols," at least they are not Jehovah!

Do you improve matters by telling me how easy it is to lift off this terrible burden of God's wrath—that all that is needful is that some one should pour water on the child's head and mutter some dozen words, and all is set right? Not so; all you do is to add to the inconceivable cruelty a still less conceivable lightness of mind (no other word will express it); the very last quality we could think of attributing to a God. For your fundamental position is that God has *reason* to be angry with the child (no matter that your best attempts cannot discover any reason you can explain to us), and can it be imagined that words said and water poured over an unconscious child can alter that unknown *reason* for His anger? And if you say that it is a symbolical action, invented by a loving God as, so to speak, an excuse for the forgiveness He is longing to grant, like the sprinkling of blood on the Jewish door-posts in Egypt when the Angel of Death was to pass by, I must regretfully remind you that on your own view four thousand years passed without it, and that the vast majority of mankind have never yet known of it, and never will. If this be indeed love, it can only be that of a Being limited in power, ruled by something like the old fate above and beyond

Him; did an Almighty, all-wise God *wish* that all men should be saved, saved they must have been—all "freewill" notwithstanding.

So self-evident is all this that Protestants have practically thrown over belief in original sin and in baptism also; treating the latter as a mere form of admission to the external Christian community and candidly confessing that they do not understand what good it actually does. But to do this involves a freedom in treating the unmistakable words of the Bible which takes such persons out of the category of Bible Christians (to use a favourite phrase) altogether; and in what I am saying, I am only dealing with those who, like yourself, honestly profess and desire to find truth in every word of the Bible, as it stands. And when, in my next letter, I come to speak of the Atonement, I think it will appear that it is hard to treat these more "enlightened" Protestants (to use their favourite expression), as Christians, in any reasonable sense of the word at all.

The mere fact, however, that so many who set great value on their profession of Christianity (whatever its actual worth may be), have found it practically impossible to accept the doctrines I have been discussing, notwithstanding the plain words in which the Christian Revelation teaches them, is, it seems to me, of itself sufficient justification for the query with which I ended my last letter, whether *any* Revelation, however supported by evidence or authority, could be enough to establish such a doctrine; and I may pass on to the main purport of your reply—your counter question, what have I to offer instead? You judge rightly that I should never dream of destroying, unless I had something to take the place of the ruin. As long as I had nothing, I kept silence. I should have regarded myself as the murderer of a soul had I said a word which might have broken the illusion of a fellow being still able to find happiness in what was to me a boundless waste, dark and empty. But now things are changed, I *have* something to say, though it is entirely outside my present purpose to enter into any argument or to set forth evidence in support of it; that has been abundantly done by others. I only wish here to set the two views side by side, and to ask which of the two is the one which most satisfies your own sense of what is reasonable, what is desirable; which is the one you would honestly and truly wish to believe, if you had your choice?

Well then, put it if you like as a mere suggestion—a working hypothesis (and after all, spite of your "evidences" Christianity itself is no more)—that all this nightmare of a God who hates His creatures before they are born, whose mere caprice makes them happy or miserable from their birth onwards, who—for every transgression of laws which are at bottom the same caprice, has but one penalty, everlasting torment, *is* a nightmare only; suppose that there is really no such thing in existence as this Christian God, who makes beings He desires to save, but in actual, disastrous fact, only succeeds in damning the large majority of them for ever and ever; only suppose this, I say, and is not the main part of that *horror* which the East End impresses upon the Christian missionary —who can see there nothing but souls continually sinning against God, ripening day by day to an unrepentant death-bed and to eternal fire—at once lifted away? In other words, does not Christianity actually *make* the greater part of the sorrow it deplores? Can you honestly deny that it would be far happier for you to go about the streets, believing that for these poor creatures there was no God, no heaven, but at least no hell; that coming by some blind chance into the world they enjoyed or suffered what blind chance had for them there, and then an end?

But we have more, far more than this mere negation to offer. What would you, clear-sighted and sympathetic, a true lover of souls, as you are, give to be able to see in these dark and troublous lives around you, not the trifling span of a few short years upon whose blind, helpless struggles is to hang an eternity of bliss or woe, the one as the other equally undeserved; but only a single step of a vast evolution which must lead *all*, sooner or later, to a height of spiritual bliss in comparison with which all that saints have said of the Beatific Vision is as nothing? How would it be if you could take one of these souls and look back (there are those who can) over the long chain of the successive earth lives which by slow degrees have brought it to where it stands now; could mark how at every step it has reaped precisely what it has sown, for good as for evil, and trace the error here, the selfishness there, which have kept it back in its progress, and have incurred penalties, by reason of which it has become inevitable, that at this stage, it should be reborn in the shame and pain of this East End gutter-child's life,

since nothing short of this hard experience could break the evil habits which have by slow degrees drawn it aside from the straight road and darkened its light, its share of that "Light that lightens every man that cometh into the world"? And with this intelligible view of its past and present comes the true hope for the future. It is a very old and true remark that no human being, however low he may have fallen, is utterly without *some* good feeling; and far higher up the scale, we each of us know many a soul whose frequent falls through human weakness are continually accompanied by heartfelt, though vain desires to obtain strength to stand. Are all these longings to end simply in adding bitterness to their eternal condemnation, as is the Christian view? Ah, not so; for us, in the golden words of Krishna in the *Bhagavad Gîtâ*, "No soul which holds *one* right desire, goeth the road of loss." Not one such longing is there which will not manifest itself in the next earthly life as new power—power to do better; and to hearten us in the struggle, life after life, to rise above our foes, we have the precious consolation of the *Voice of the Silence*: "And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his."

I think it can hardly be denied that (setting aside all question of authority) such a view of the way we come into existence in this incarnation is more agreeable to our intelligence and to our moral sense than the one which Christianity gives, and that it furnishes a fair answer to your question, "What have you with which to replace the Christian doctrine?" And from this follows a conclusion, in practice more important than it looks at first sight, that this being so, the burden of proof, as a lawyer would say, lies on *your* side, not on ours. I mean this: that it is not enough for you to put the first objection which comes into your head, and pass on your way; it is your business to prove to us that your view, which *seems* so immoral and improbable, is in fact right and reasonable, and failing strict proof of this we go on *our* way, taking no further notice of you. It is, as things *now* stand, Christianity which is on its trial, not what you would call heresy.

In my next letter I will consider the answer which must have been on your lips all the time you have been reading this. "God so *loved* the world that He gave His only begotten Son. . . ."

It is impossible to avoid this; gladly as I would have spared myself the pain of saying, and you that of hearing, things which (express them as delicately and tenderly as I can) must hurt not only your feelings, but those of almost everyone for whose feelings I have any care or respect at all. But the doctrine of the Atonement—the Precious Blood—the Sacrifice of the Son of God for man's sin, is indeed the "article whereby the Church stands or falls"—the citadel, the last entrenchment of its defenders. You yourself know well enough, and can bear witness for me, that for years back it has been my own refuge. In the midst of all my religious difficulties I have firmly held and faithfully preached this, which seemed to me to be the only certainty in the world, the one rock left to cling to in the general shipwreck, that Jesus Christ came into the world, and suffered and died, purely to manifest the love His Father had for us. It is a lovely dream; inspiring, comforting, entirely sufficient for the holy souls who fill the solitude of the cloister, or for the spiritual guidance of the good, innocent, simple creatures who form the mass of those who weekly cluster round the pastor's confessional, "their consciences full of harmless little nothings, like their pockets or their workbags," to quote an apt saying of N. Hawthorne's. Is it likely that I, of all men, would wantonly say a word, breathe a sound which could wake up a soul which enjoys it still?—I, who tremble, even to this day, at the remembrance of the agony of terror of blank darkness which fell on my own soul as I found it vanishing, spite of my most desperate struggles to hold it to my heart still, and felt myself stretching longing empty arms into the vast desolation all around, "without God and without hope in the world."

But, in truth, there is no fear of disturbing the faith of these good, simple souls. There is no fear that the hearts which the thought of the love of God *can* fill completely will ever think of anything else. My duty lies with those hungry, unsatisfied souls, *my* fellows, whose wider culture and deeper intuition have carried them through all this into the darkness beyond; my message to them, the old one that the darkness must be endured and may be conquered; that before us, the "forlorn hope" of the advancing tide of humanity, already begins to rise the dawn of a new and glorious day. It is with this feeling that I shall take courage in

my next to try to make it clear that the worst mode of showing reverence to the august figure of Christ crucified is to attempt to stay the tide at His feet, and that if we indeed succeed in doing so then in truth "is Christ crucified in vain."

Believe me, yours very sincerely,

ARTHUR A. WELLS.

THEOSOPHICAL ACTIVITIES.

INDIAN SECTION.

Immediately before her departure from India, Mrs. Besant spent several days at Bombay and Surat. At the latter place she gave two public lectures to large and enthusiastic audiences, distributed the prizes at the girls' school, which is maintained and managed by our local Branch under the energetic and devoted guidance of Babu Nowtamram U. Trivedi, and spent many hours in conversation with the members, answering their questions and removing their difficulties. Besides these, meetings of the Branch were held, at which Mrs. Besant addressed the members on points of special importance in connection with their work and studies. The admirable spirit of harmony and mutual affection which characterizes the Surat Branch rendered Mrs. Besant's visit there an especially pleasant one, in spite of the heavy demands upon her time and strength.

At Bombay three public lectures were given, in which the subjects of "Education," the "Justification of Occult Teaching by Western Science," and "Spiritual Life in the World" were dealt with. Mrs. Besant also delivered four lectures at 8.30 each morning to the Bombay Branch, in which she gave a systematic exposition of the "Law of Sacrifice." These morning lectures were followed by a couple of hours' conversation, in which she replied to any questions put before her. In addition to the above, she received visitors during the afternoons, and several other small meetings were also held. Thus our Bombay members had an exceedingly useful and helpful few days, the effects of which ought to show ere long in the progress of the Branch.

Some changes have proved necessary in the office staff of the Section at Headquarters, the carrying out of which will, it is hoped, considerably add to both the efficiency and the smoothness of the work of the Section. The Joint General Secretary, Babu Upendra Nath Basu, has laboured unwearyingly to get matters into order, and his

efforts have met with gratifying success, as the general progress of our movement and its growth in coherence and solidity abundantly show. In all his efforts he has been devotedly and ably seconded by the Assistant Secretary, Babu Kirti Chandra Roy, who has proved a most valuable addition to our staff of workers.

A somewhat curious illustration of the way in which the work and influence of the Theosophical movement stimulate and strengthen existing religious aspirations, is afforded by the first annual report of the Poona Association for the study of the Jewish religion. This organization owes its inception to a suggestion made by the President of our Poona Branch, Khan Bahadur N. D. Khandalavala, when presiding at a meeting of the local Jewish Benevolent Association. Further vitality was imparted to the idea by Mrs. Besant's eloquent lecture to the Hindu students, in which she urged them to study their own scriptures. The ultimate outcome was the formation of this Association in 1894, and this report of its first year's working shows how useful it has proved. We wish it steady growth and success in the future, for Theosophy, as it is the mother, must of necessity be the best friend and helper of every religion.

For some time past an old and devoted member, Babu Mahâdeva Shâstri, has been steadily working along Theosophical lines at Mysore, and last March an invitation from some influential people was sent to Colonel Olcott to visit that city and found a Branch. The President-Founder was fortunately able to go, and after delivering two public lectures, a strong and exceedingly promising Branch was formed on March 21st under the presidency of the former Treasurer of the Mysore Palace. A considerable sum was raised on the spot to procure the nucleus of a library for the Branch. The sister of one of the Branch officers has provided a meeting hall for the use of members, and there is every hope that when Mrs. Besant is able to visit Mysore she will find an earnest and well-read nucleus awaiting her. Colonel Olcott also formed a large Hindu Boys' Association, raising some Rs. 400 towards a library, and obtaining a room rent free, and donations of furniture for the boys' use.

On his way back to Adyar, the President-Founder lectured at Bangalore, where he was presented with an address of gratitude by the members of the Anna Bai Hindu Boys' Association, which was founded on the occasion of Mrs. Besant's first visit to that place in 1893. He also visited and lectured at Seringapatam, and reports that his trip was an exceedingly pleasant and successful one. He was especially pleased at the thoroughly efficient and workmanlike activity of the Bangalore

Branch, and its flourishing condition shows how much one or two earnest and devoted members like N. P. Subramania Iyer and the late A. Krishnaswamy Iyer can do for the cause of Theosophy by their example and guidance. B. K.

European Section.

The tenth quarterly conference of the North of England Federation of the Theosophical Society was held on Saturday, April 25th, at Harrogate, Mrs. Besant presiding, and Mr. Leadbeater, the Assistant Secretary of the Section, being present. The reports from the various towns showed growing activity and some increase of interest on the part of the general public. In the evening Mrs. Besant spoke on "The Work of the T. S.," and on Sunday she delivered two lectures, which were well attended. On the following Sunday Mr. Leadbeater lectured to a good audience, and he also lectured to the Lodge on May 1st and 8th.

Mrs. Besant arrived in London early on Sunday morning, April 19th, having had a good passage from India. The first lecture of the series of thirteen, to be delivered in the small Queen's Hall on Sunday evenings, was given on May 3rd to a good audience. Mrs. Besant also delivered two lectures at the Blavatsky Lodge on April 30th and May 7th, on "Liberation by Action," the hall being, as usual on such occasions, quite full. On April 9th Mr. Mead lectured on the Upanishads, while the question of Mind occupied the Lodge on April 16th and 23rd, Mr. Leadbeater on the 16th describing the "Development of Consciousness," and Mr. Keightley on the 23rd tracing the "Growth of Mind." We go to press too soon to record the delivery on May 15th of a lecture by Mr. Sinnett that promises to be full of interest, on "Alchemy and the Alchemists." The last Thursday in May will be devoted to a study of "The Platonic Discipline" by Mr. Mead. The Lodge kept White Lotus Day for the fifth time, and the anniversary readings and address were delivered in an atmosphere heavy with the fragrance of the blossoms that told of the love and gratitude in which the memory of H. P. B. is kept.

Mrs. Besant visits Paris on June 2nd, and will deliver two public lectures as well as hold other meetings. She will go to Amsterdam and the Hague a little later.

American Section.

The following brief notes on the Report of the General Secretary of the American Section T. S. will be of interest to our readers:

In eloquent words Mr. Fullerton first depicts the darker side of the present Theosophical situation in America. He neither conceals nor

attempts to weaken its shadows; they are dark enough as we all know. But over against this dark and saddening background some more cheering facts stand out the brighter for the contrast. First, and above all, comes the strengthening in moral fibre and fearless honesty, which is already perceptible throughout the Society. And then even in the history of the past year in America not a little may be found that is both cheering in the present and encouraging for the future.

The American Section now consists of fifteen Branches, several of those existing in the same neighbourhood having consolidated. The number of newly admitted members is as great as we could expect, though naturally sorely shrunken as compared with the years which preceded our late troubles.

The Section owes its literary organ, *Mercury*, to the generosity of Mr. W. J. Walters, of San Francisco, who also acts as its editor; it has maintained a high level of interest and ability throughout the year. It had been intended to continue the issue of *The Theosophical Forum*, but that was found impossible, owing both to want of means and even more to the inability of Mr. Fullerton, who from the very outset had been the most regular and reliable of its contributors, to do much writing. This gap was in part filled by the General Secretary of the European Section, who generously contributed a sufficient number of *Vâhans* to furnish one copy to each member at large and one copy to each Branch.

The report concludes with some earnest and eloquent words, from which we extract the following:

"What is to be the future of the American Section? Exactly what our strength and our energy combine to make it. Every reason for work exists just as vitally as it did in 1894, and even our number of Branches is larger than in 1886, nine years before the schism. Theosophic truth remains as heretofore, Theosophic motive is as potent, Theosophic duty has not changed, Theosophic help is as assured."

Australasian Section.

The topics of chief interest at headquarters are the approaching Convention, which will be held in Melbourne on the 3rd and 4th of April, and the rumoured establishment of a new territorial Section of the Theosophical Society in New Zealand. The latter development is due almost wholly to the energy of the Countess Wachtmeister, and will have been much favoured by the large measure of success which has attended her on her tour through the South and North Islands. In consequence of her lectures and her personal influence the membership in New Zealand has increased, and interest in Theosophical

teachings has been augmented. Exceptionally large audiences have listened to her exposition of the theories and practical applications of Theosophy in some of the towns.

Many inconveniences attended the administration of the New Zealand Branches, from a distance which, reckoned by time, is almost as great as that separating London from New York, and the step contemplated will probably meet with unqualified approval in all directions—at any rate, throughout Australasia. It is thought that the arrangements may be so far hastened that the Melbourne Convention may have an opportunity of congratulating the new Section on its formation, and of wishing it an honourable and successful career.

Of business to be brought before the Convention, that relating to the "Report of the Committee of Revision of the Constitution of the Theosophical Society" ranks first. Without venturing to forecast the result of the deliberations of the delegates, it may be remarked that there is a feeling, in some quarters, against any alteration in the wording of the Objects of the Society.

The General Secretary has returned to Headquarters, after a month's visit to Melbourne. On Sunday, March 16th, in spite of a heavy thunderstorm and an oppressive damp heat, a large audience of members and strangers attended and accorded him a hearty welcome. His address was listened to with close attention, and evidently created a deep impression. In Melbourne Mr. Staples delivered a number of addresses, the most successful series being, perhaps, that given on four successive Saturday evenings at Mrs. Parker's drawing-room in South Yarra.

The Northern Branches, with the exception of Brisbane, which is flourishing, are a little languid, probably in consequence of the summer heats. The General Secretary proposes to visit them, and also, if possible, some new districts as soon as the cooler season sets in. In South Australia the work goes on steadily. At Adelaide, the place of Mrs. Pickett, the late secretary, has been supplied by Miss K. Castle, who has long been a member taking active and practical interest in the movement.

In Sydney we are looking for the return of Mr. H. A. Wilson, who has been accompanying the Countess in her New Zealand tour, during which he has made many firm friends and done much excellent service. His aid at Headquarters will set the General Secretary free for new and wider work among the Branches and Centres.

On the whole the prospects of the movement in these colonies has never looked brighter or more promising. S.

REVIEWS.

PSYCHIC PHILOSOPHY.

By V. C. Desertis. [London: George Redway. 1896. 5*s*.]

THIS is an interesting and well written book, worthy of a better title.

The author has, with one or two exceptions, collected his facts carefully and marshalled them in good order, drawing his conclusions in a cautious manner.

Dr. A. R. Wallace contributes a short introductory note, approving the purpose and general tone of the work, but avoiding the danger of dealing with anything in particular. The writer states in his preface that, not finding in ordinary religion complete satisfaction, he turned his attention to psychic phenomena and found that they threw much light on his difficulties. "The need of the day," he says, "is a belief that shall rest neither on dogma nor on instinct, but on insight which justifies religion in history, and so far from leading us to condemn the old forms or abjure any creed, leaves us in harmony with the past stages of evolution, gives a logical standing ground for morality in the present, and some clue to both the practical problems and the intellectual needs of modern life."

The first two chapters deal with the phenomena of spiritualism, the physical or objective and the inner or subjective. Nothing very fresh is introduced, the author writing from a spiritualistic standpoint, but without prejudice.

After reviewing the evidence in this direction, the scientific side is discussed in a chapter entitled "Matter and Ether." This is also carefully dealt with, but a scientific man might take exception to two or three points, such as the statement that the section of a light ray is like a cross, the vibrations being in two directions, at right angles to each other, instead of, as in the ordinary view, consisting of transverse vibrations in all directions. The statement as to the different kinds of energy due to etheric waves is also misleading. It is claimed that the admission of ether by scientists as the origin of matter, is an admission of the soul of matter—a somewhat erratic idea.

In the same chapter the phenomena of hypnotism are examined, and are attributed to the action of the ether, the man being compared to a magnet in the old familiar fashion. The evidence of "the spirits" as to the nature of their bodies is given—going, according to the author, to uphold the view that they live in the ether as we do in the world of "matter."

Elaborating his theory as he proceeds, the writer discusses the nature of man, and arrives at the division into body, soul and spirit. The following titles of chapters summarize his views: "Body, the Means of Action;" "Soul—the forming Power;" "Spirit—the directing Will." The soul is the force which organizes the body; to the spirit are due all morality and ethics. The book concludes with a chapter on social questions, which seems a little out of place.

Though some of the views may not be particularly fresh, and others not very correct, the book is well worth reading, and the style of writing is very much superior to that found in most books of like nature.

A. M. G.

Recent Buddhism.

The last number of *The Journal of the Buddhist Text Society of India* contains little of real interest. We notice, however, that the education of the second son of the Mahârâjah of Sikkim has been entrusted to Mr. Sharat Chandra Dâs, the learned secretary of the Society. This is the first Tibetan prince to learn English and Hindustani, and perchance the innovation augurs a breaking down of barriers. The secretary, in exhibiting a picture of the planes of existence according to Tibetan Buddhism, described the presiding Lord in words which strikingly remind us of the "Silent Watcher" referred to in perhaps the most beautiful passage in H. P. Blavatsky's *Secret Doctrine*. Mr. Sharat Chandra Dâs says:

"At the top of the ring stands the great Bodhisattva Avalokiteshvara, also called Mahâ Kâruṇika, the merciful—one who, having acquired all kinds of moral perfection, can enter into the supreme state of beatitude, *i.e.*, of Nirvâṇa, at any time he likes; but out of pity for the misery of all living beings in this world, he has taken the solemn vow of not entering into Nirvâṇa till he has safely conducted the last unhappy being to it.

"He holds in his right hand the pot of nectar symbolical of a blessed immortal life, and in his left hand the 'forbidden fruit' typifying celestial enjoyment."

A Jâtaka tale is given from one of the books of the Kahgyur, which starts soberly enough but ends in hopeless bathos or worse. The question is what distinct causes lead to the distinct karma of creatures; why is one poor, another rich; one handsome, another ugly; one strong, another weak, etc. The fifty-three answers are for the most part manifestly absurd and throw in occasionally such insanities as: "Those who cut the bristles of hogs in the previous birth have got yellow hair in this." The whole thing is the invention of monkish ignorance and superstition, its main characteristic being that of silliness. The Buddhism of Tibet is very mixed indeed, and among the materials we so far possess, it takes long searching before anything of value can be discovered.

In the last number of the *Journal of the Royal Asiatic Society*, Professor Rhys Davids, working at the other pole of the subject, remarks (p. 378): "The expression, 'entering into Nirvâṇa' is only a very old Anglo-Indian blunder, dating from the time when the first writers on Buddhism, saturated with modern Western ideas, took for granted that Nirvâṇa must be some state beyond the grave. But universal Indian usage of the time, whether in Pâli books by Buddhist authors or in Sanskrit books by both Buddhists and Hindus, confines the connotation of the word exclusively to the state of mind of a living Jîvanmukta or Arahat." Quite so; but what is a "state of mind"? Phrase for phrase; we are no better off than before. For we can "enter into" a state of mind; and not only enter into but come out of it. Further, if the state of Nirvâṇa is attainable while still in body, it cannot be annihilation. And lastly, if Nirvâṇa is a state of mind, the presence or absence of the physical body, that is to say "life" or "death" as ordinarily understood, can make no difference to the obtainer of that state, and it is, therefore, as much beyond the grave as on this side of it, unless, of course, we are to believe that the learned Professor holds the view that the Nirvâṇî's "mind" on the dissolution of the physical body, goes also into the void, so that the whole of Buddhism is a huge joke and only philologically serious.

G. R. S. M.

The System to which we Belong.

[By A. P. Sinnett. [Transactions of the London Lodge T. S., No. 30. Theosophical Publishing Society, 7, Duke Street, W.C. 1s.]

This study of our solar system as a whole in the light of Theosophy forms Mr. Sinnett's latest contribution to our store of knowledge.

Hitherto, while we have had much definite information with regard to the planetary chain to which our earth belongs, we have had nothing more than a few rather indefinite hints as to its relation to the solar system as a whole, and even less in regard to the way in which that system itself is constituted. The present essay fills this gap in a fairly complete and very satisfactory manner, and contains a quite unusual wealth of entirely new information, which will be full of the deepest interest for all close students of Theosophy. The reader must be referred to the pamphlet itself for details; but I cannot resist calling special attention to the very suggestive light thrown upon the problem of the inter-relation of the numbers seven and ten in our system by the facts here made public for the first time; and also to the magnificent description with which the essay closes, depicting the final consummation, the ultimate outcome of this tremendous undertaking.

B. K.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 7:—In "Old Diary Leaves" for this month Col. Olcott gives an account of a meeting between himself as the President of the Society and some of the chief pandits of India, the result was the establishment of friendly co-operation between the Society and the pandits' Samâj. An Indian chemist and alchemist is also introduced, and performs some chemical experiments on Indian lines. Miss Edger contributes an article on "The Planetary Chain" carefully worked out from *The Secret Doctrine*. A "spirit" communication received by the Countess of Caithness follows this, accompanied by an editorial note showing a judicious lack of appreciation. In "The Ethical System of Zoroaster" an attempt is made to sum up the chief moral teachings of the Zoroastrian scriptures. Other papers on Ânanda Lahari "The Number Seven in Nature," "Universal Brotherhood," "Jugglers and Sorcerers" and a report of one of Mr. Mead's lectures on "The Lives and Teachings of the Later Platonists" complete the issue.

A.

THE VÂHAN (*London*).

Vol. V, No. 10:—The "Literary Notes" form a large and interesting section of the May *Vâhan*. In the "Enquirer," C. W. L. answers a question as to the connection, by a "cord," of the astral and physical bodies, when separated. The real link, it is said, is one rather of sympathetic vibration than of any definite connection. A question on "indifference to the results of our actions," receives several answers, all on much the same lines. One of the most interesting replies is one giving the ethical system of the Platonists, and their divisions of the "virtues."

A.

LE LOTUS BLEU (*Paris*).

Vol. VII, No. 2:—Opens with a translation of Mrs. Besant's *Karma*, which has however, been taken from the articles in LUCIFER, and not from the manual. This is followed by a continuation of the introduction to *The Secret Doctrine* and a somewhat peculiar article, entitled "Under the Bodhi Tree." The translation of Mr. Leadbeater's *Astral Plane* continues, the number also including a short article on "Yoga," the account of "A Modern Demoniac" from *Borderland*, answers to questions, and reviews.

A.

THEOSOPHY (*New York*).

Vol. XI, No. 1:—This is the first appearance of *The Path* under its new title, but excepting for the disappearance of the illustration and the change in style of the cover it has not undergone any material alteration. E. T. Hargrove writes on "The Metaphysical Character of the Universe," and is followed by Jasper Niemand on "The Vow of Poverty." Dr. Buck in "Historical Epochs in Theosophy" sketches some of the alleged theosophical movements in

the sixteenth century, and compares the present one with them. The concluding article is on "Richard Wagner's Music Dramas," by Basil Crump, who tells us that the composer was a "conscious occultist."

A.

LOTUS BLÜTHEN (*Leipzig*).

No. 43:—The first paper is a continuation of a series, entitled "Karma" and the remainder are also continuations of the more or less free paraphrases of the ancient Egyptian doctrines and mysteries commenced by the Editor in the last number. The conclusion is an appeal to the readers to give their assistance, before the catastrophe which "reliable, astrological calculations" promise us for April 11th, 1898, and which is to furnish "not only great geological convulsions, but a Revolution compared with which the horrors of the French Revolution were but child's play."

W. B.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 48:—Opens with an article by "Afra" on capital punishment. The translations are all continued.

SOPHIA (*Madrid*).

Vol. IV, No. 4:—The first three articles are translations of *The Astral Plane*, *Karma*, and "Dreams," all of which are continued. Following these is "Astrology" by "Helios," who divides the study according to *The Theosophical Glossary*. The present chapter gives a description of the "houses," and the properties and qualities attributed to them.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 28:—Opens with the continuation of the translation of "The Elixir of Life," which is followed by the conclusion of the eleventh and beginning of the twelfth chapters of the *Bhagavad Gîtâ*, and Snowden Ward's *Karma and Reincarnation*. Maxims taken from Epictetus conclude the number.

A.

TEOSOFISK TIDSKRIFT.

March, 1896:—Contains the anniversary speech by the Gen. Sec., Dr. Zander, preceded by Count Wachtmeister's paper on "Meditation and Thought," and followed by Dr. Wells' "Mahâtmâs and Saints" in Swedish garb. There is also an article by M. F. N., "Do Theosophists disapprove of Prayer?" and one by Ellen Bergman "On Intuition." The number concludes with Berghend's poem "The Mother to her Child."

FR.

THEOSOPHY IN AUSTRALIA (*Sydney*).

Vol. I, No. 12:—The editor's notes deal with some of the experiments in the "new photography," and with "Satanism." The chief article, "What is Theosophy?" is a brief sketch of a historical nature, concluding with an outline of one or two Theosophical ideas, and containing some doubtful statements. The questions and answers deal with the loss of the soul, Manas, and the weight which should be given to the objections of parents and friends regarding the study of Theosophy.

A.

THE THEOSOPHICAL THINKER (*Madras*).

Vol. IV, Nos. 10-13:—These numbers contain an interesting sketch of the modern Hindu drama, an article on "Pleasure and Pain," treated from the modern scientific standpoint, and "Is Flesh-Eating by Christians morally Defensible?" Besides these continued articles some smaller papers on Brahmâ, "The Path of Fire," and Krishna are published.

A.

JOURNAL OF THE MÂHA-BODHI SOCIETY (*Calcutta*).

Vol. IV, No. 12:—This issue is largely

occupied by the struggles of the Buddhists for their rights in Bengal, the only paper not dealing with this subject being a short extract from the *Udâna Varga*.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 5-8:—An article on "Buddhism in its Contrast with Christianity, as viewed by Sir Monier Williams," is extracted from *The Open Court*, criticising the orientalist's opinions. "Traces of Buddhism in Norway," is a paper based upon a book of that name, endeavouring to prove that Buddhistic ideas penetrated into the Scandinavian legends. "The Story of the Great Pauper," an incident in the life of Buddha, "Karma" and other short articles complete the numbers.

A.

THE ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. II, No. 3:—Contains a number of short stories. "The Curse of Parikshit" is an old Indian story of a King who insulted a Brâhmana; "Two Brothers" consists of a highly improbable dialogue between two schoolboys, in one of whom we recognize the familiar good boy of Sunday school days. The articles include one on "The Caste System," a reprint from *The Vegetarian*, "Hindu Religious Ideas in the West," and "The Transmigration of Soul."

A.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. V, No. 8:—The Röntgen rays are penetrating everywhere and have now reached *The Theosophic Gleaner*, which opens with a short paper upon them. Among the reprinted articles are "The Secret of Count St. Germain," translated from *Le Lotus Bleu*, "The Law of Sacrifice," by Mrs. Besant, and "Some Notes on Kundalinî" from *The Theosophist*.

A.

OTHER PUBLICATIONS.

Light; The Agnostic Journal; Notes and Queries, crammed, as usual, with odd tit-bits of information; *Food, Home and Garden*, an American vegetarian journal, just opening a new series; *Rays of Light*, the little Sinhalese paper recently started, containing articles on cremation and hygiene; *Diabolisme et Occultisme*, by M. Ernest Bosc, a pamphlet consisting chiefly of a reply to an article in a provincial journal attacking occultism and identifying it with "Satanism"; *The Metaphysical Magazine*, a somewhat heavy number, with articles on spiritual forces, psycho-therapeutics, and involution and evolution, and some stories of psychic experiences; *The Sanmârga Bodhinî; The Hansei Zasshi*, the Japanese monthly Buddhist journal; *The Theosophical Forum; The Seen and the Unseen*, with numerous short papers on spiritualistic and mystic subjects; *Book Notes; The Lamp*, consisting entirely of notes on news, Sunday School lessons and magazines; The First Annual Report of the Association for the Study of the Jewish Religion, an Association founded in March, 1894, at Poona; The Fifth Annual Report of the Humanitarian League; *So-Called Sport*, a publication of the Humanitarian League, containing essays on hunting, shooting and coursing, and *Spurious Sports Bill*, a letter from the Committee of the League; *The Astrological Magazine*, with most of the articles continued; *This World and the Next*, an Australian spiritualistic journal; *The Prashnottara; Ourselves*.

Women's Printing Society, Limited, 66, Whitcomb Street, W.C.

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LUCIFER.

ON THE WATCH-TOWER.

READERS of LUCIFER will rejoice to see an article under the loved and familiar name of H. P. Blavatsky. In the course of preparing the third volume of *The Secret Doctrine* for the press, a few manuscripts were found mixed with it that form no part of the work itself, and these will be published in her old magazine. Next month the article from her pen will be a criticism of the line taken by Hargrave Jennings and others touching the phallic element in religions, and will be entitled, "Christianity, Buddhism and Phallicism."

* * *

Only five years have passed since she left her body, but if she glanced for a few moments at her English home her heart would be gladdened at the signs of steady progress that are visible on every side. One of the most marked of these is the unprecedented sale of our literature, and in order to meet the public demand more readily the Theosophical Publishing Society is moving this month from its somewhat obscure quarters in Duke Street into one of the most important thoroughfares in London—a step that will bring our literature daily under the eyes of thousands who may never have heard of it before. The premises lately occupied by a bank on the ground floor of 26, Charing Cross, immediately below the London offices of the *Manchester Guardian*, have been taken by the T. P. S., and will be opened for business on June 24th. No more central position could possibly be found, and not only will Theosophical books be brought to the notice of the Londoners who throng the thoroughfare on their daily business, but the shop lies just in the track of the countless country cousins who come to London "to

see the sights," and pass from the National Gallery and Trafalgar Square down Whitehall to the Houses of Parliament and Westminster Abbey. Thus to place Theosophy under the eyes of thousands would have caused much delight to H. P. B.

* * *

Glad also would she be to see her own special creation, the Theosophical Society in Europe—to give the European Section its constitutional title—meeting for its Sixth Annual Convention on July 4th and 5th in the Cavendish Rooms, with its public meeting in the beautiful Queen's (smaller) Hall, Langham Place. The Section, which includes all Europe excepting Sweden—organized into a Section of its own—has been growing steadily since she left it, and is attracting to it many thoughtful and earnest students. London has never taken so much serious interest in Theosophy as it is taking now, as testify the classes for students that have been held through the winter, as well as the large private gatherings for its discussion now going on, to say nothing of the well-attended Sunday public lectures.

* * *

When she left the body the Theosophical Society had only three Sections, the Indian, American and European. Now it has six—in India, America, Europe, Sweden, Australia, and New Zealand. One of these, the American, suffered well-nigh to death last year by the secession of the great majority of its members, and consists now of only fifteen branches, but the faithful few who have stood firm have preserved the honour of Theosophy in America, and will carry it on as a lofty and dignified philosophy of life, to which thoughtful and serious people can turn for help in unravelling the tangle of the world. How important was the stand made by these few loyal branches may now be seen, and the value of their steadfastness will become increasingly evident as time goes on and proves the need of a nucleus in America, round which the thoughtful can gather. But for them Theosophy would be in danger of perishing beneath the wave of ridicule and contempt brought on its name at the present time.

* * *

The Countess Wachtmeister, after her year's work in Australasia,

has now reached San Francisco, and is lecturing to crowded audiences. The American Section will soon feel the benefit of her warm enthusiasm and steady devotion to Theosophy. She is going to settle at Chicago for a while, giving herself wholly to the helping of the Section, and sober people will rejoice at the impulse thus given to the sane presentment of Theosophical truths. During the summer she will take a much needed rest, and she desires LUCIFER to mention that all letters for her should be addressed to G. P. O., San Francisco, Calif., U.S.A., whence they will be forwarded to her, wherever she may be. Her non-return to Europe this summer will cause widespread disappointment, but it is true that America has the greatest need and therefore the greatest claim.

* * *

In New Zealand, the latest born of the Sections, the General Secretary is a woman—the first time that that office has been held by one of the feminine sex. Miss Lilian Edger, the lady who has been chosen for this important office, is the most distinguished woman in New Zealand, she with her sister being the first of their sex who there took University degrees. Since she identified herself with the Theosophical movement, she, with Mr. and Mrs. Draffin, has been the centre of its life in New Zealand, and her devotion to its work has been rewarded with widespread success. Her lectures and articles have attracted respectful attention, and the Section has done wisely in placing her at its head.

* * *

We regret to place on record the death of Mme. Blavatsky's dearly loved sister, Mme. Jelihovsky, whose pen has so often been used in defence of Mme. Blavatsky both in Russia and France. Her position in the Russian world of letters was such that she could often do the greatest service to her famous relative, and she more than once stepped in at a critical moment to turn aside some malignant shaft of slander by her knowledge of family history and her relations with Russian society. From time to time also she would place her well-trained pen at the service of the Theosophical magazines, and although remaining an orthodox member of the Greek Church, her leanings towards mysticism made her cordially friendly to Theosophical ideas.

The problem of religious education is troubling India as it troubles England, for the Indians—a profoundly religious people—are beginning to see that their young men lose touch of their several ancestral faiths and drift into a quasi-scientific materialism, as they pass through their college training, developing their faculties on western lines and leaving entirely on one side all religious study. The English Government is necessarily neutral in religious matters, ruling as it does a population holding various faiths; it can only lay down a curriculum of secular learning and recognize degrees obtained solely by such pursuit. Under these circumstances the different religious communities are finding it necessary to bestir themselves, each on behalf of its own youth, and some colleges have been founded in which students are prepared for the university examinations, but are at the same time trained in religious knowledge and in the practice of religious duties. Up to the present time the Hindus have confined their efforts to the establishment of schools for boys, and here and there for girls, at which they receive elementary education, fitting them to pass the ordinary school examinations, and in which the children are also given religious and moral instruction. Even these are few and far between, and are wholly inadequate to the needs of the population. The Theosophical Society has tried to partly fill the gap by starting Hindu Boys' Associations, in which pandits give some religious and moral teaching from the Hindu Scriptures and instruct the boys in their religious duties. But these are again lamentably few compared with the teeming youthful population. At last, however, a definite scheme has been set on foot to provide a school and college education hand-in-hand with religious and moral training.

* * *

A prospectus has been issued for the establishment of a Central Model Hindu College at Benares, and after explaining the need that exists for the much wider spread of college education, it goes on:

All who are acquainted with the present system of education know well that the most desirable kind of intellectual and moral training is not imparted in the existing institutions, and that the influence they exert upon their students is not of the right kind. The proposed college will be affiliated to the Allahabad University and will conform to the curriculum laid down by it, and will ultimately

be a seat of universal learning—a place of true "Liberal Education," where students will be made to breathe the clear and pure atmosphere of thought. But in addition to this it will supply what is most urgently needed, a definitely religious and moral training, and it will be an institution where particular attention will be paid to the formation of character, where the ancient Âryan virtues of reverence, self-reliance, freedom, moderation, calmness, equitableness, justice and courtesy will be instilled into the hearts of the students.

While the college will seek as its professors tried and experienced men with high University honours, it will also look for men who have at heart the religious and moral character of the students, and will treat them as sons to be watched over and guided, not as strangers who attend a course of lectures as a matter of business. Moreover an attempt will be made to wed the occidental sciences and learning to the oriental. The education given up to date has signally failed to produce the sort of men required by the country, to do the work and to fulfil the aims expected of it by the state. That the country which, in ancient times, produced the most learned men and the greatest thinkers the world has ever seen, has not been able to produce even one such man with half a century's modern education, shows that there must be something wrong either in the matter or manner of the present system of education. These defects the Hindu College will try to remove. . . .

Already a gentleman in Bombay has consulted one of the promoters of this scheme, stating his wish to give a lac of rupees towards the foundation of a Hindu College and school in his own town; he is willing, and indeed desirous, that Benares shall lead the way, feeling, as we feel, that Benares, as a most ancient seat of Hindu learning, is the fitting leader of an enterprise destined to give to India a system of education which shall be permeated by the ideals of her sublime religion, shall preserve her sons from materialism while giving them the education demanded by the times, and shall train them into pious Âryan gentlemen while enabling them to hold their own with western culture. It will be regrettable if a movement destined to such lofty achievement should start in a commercial centre instead of in a city known the world over as the centre of Hindu religious learning, and the Committee mentions the above fact because the generous donor cannot be expected to stand back for long in order to give the precedence to Benares that his Hindu heart desires.

The appeal is signed by some of the leading citizens of Benares, and our readers will be glad to know that several of these are members of the Theosophical Society, and that the Bombay gentleman mentioned is one of our oldest members. Before leaving Benares, I called on the Mahârâja of Benares—whose predecessor gave his family motto to the Theosophical Society—to ask his help for the College, and he promised some land for its site. It is hoped that many wealthy men will come forward to contribute the large

sum necessary for the building and endowment of such a college, and that all over India similar institutions will spring up, to aid in the revival of Indian spirituality and Indian wisdom.

* * *

The necessity for such a movement is seen to be all the greater when we cast our eyes over the world at the present time. India is the one country that adds to the occult treasures hidden in its Scriptures a continuous and unbroken tradition from archaic times down to the present, supporting the reality of occult truths. The Sages who made her past so glorious and gave her the priceless gift of her Shâstras never left her wholly unguided; ever some disciples were among her children, and outside these there were the exoteric beliefs and practices, by which a considerable number in every generation re-verified the more easily proved of the statements as to the unseen world. Now that all the world over psychism is spreading, in America, Australasia and Europe, and that statements of the most conflicting kind are being made by psychics, each on his or her own independent authority, we are likely to find the value of a long-recorded experience endorsing the ancient statements of the giants of old. But in order that India may play her part in spiritual evolution she must be able to meet the West on equal terms as regards the knowledge of the physical plane, and the education of her sons in nineteenth century lore becomes important as increasing her influence as spiritual teacher. We are threatened with a swirl of pseudo-occultism, of mediæval Rosicrucianism mixed up with misunderstood Hermeticism, and such churned-in fragments of Fourth Race magic as their possessors think too worthless to preserve in the secrecy of their hidden lodges, guarded by sterner initiations than frames debilitated by luxurious western living are fit to face. In such times the teachings of India now being popularized in the West may come as a healthy wind blowing away miasmic fog, and may render clear the ancient narrow way which Theosophy was sent by Indian Masters to re-proclaim.

* * *

Dr. St. George Mivart has been writing a paper in the *Fortnightly Review* on "Life from the lost Atlantis." He argues for the existence of a lost continent from the discovery of the *Cœnolestes*

obscurus, a small marsupial, and adds another link to the chain of evidence which will ultimately haul up from the ocean of the past the long-buried continent, so derided when asserted by Theosophists. He writes:

> This little, apparently insignificant, mouse-like creature turns out to be an animal of extreme interest, for it affords strong evidence that what we now know as South America and Australia must have been connected, and the Atlantic at least bridged by dry land, if even an Antarctic continent may not have existed, of which South America and Australia are divergent and diverse outgrowths.

Later, we shall have more discrimination, and both Lemuria and Atlantis will find full recognition.

* * *

The humble earth-worm also wriggles to the surface to bear his testimony to the time when Lemuria was above water, and the following note upon his proceedings from Mr. Keightley will be read with interest:

The question of the much greater extension of the Antarctic continent, known to Theosophists as Lemuria, has been again under discussion in the scientific journals, some additional evidence of very substantial importance having been brought to light of late. A paragraph on the subject will be found on p. 298 of the May number of *Natural Science*, from which the following facts are extracted.

Some new evidence in favour of the former existence of a vast Lemurian continent in the southern hemisphere has been furnished by a study of the earthworms of that hemisphere. These animals, as all will recognize, are, generally speaking, entirely wedded to the soil; they are impatient of sea water, and possess but few facilities for assisted migration, such as seed-bearing plants obtain from birds, and other low forms of life find in logs and so forth, which are drifted often to great distances by the oceanic currents. Hence the distribution of earthworms is specially valuable as a help in determining the probabilities of earlier land connection. It is a striking fact that there is the closest similarity between the earthworms of Patagonia, New Zealand and such of the intervening islands as have been explored. This fact as regards the Patagonian earthworms will have a special significance for such Theosophical

students as have studied with care the maps which accompany the *Story of Atlantis* and recall that Patagonia is there coloured as a surviving remnant of the Lemurian continent.

It appears from the papers containing descriptions of the earthworms of the "Antarctic area" by Michaelsen, Rose and Beddard, that the bulk of the indigenous oligochætous inhabitants of these regions of the world are members of the genera *Acanthodrilus* and *Microscolex*. Indeed in Patagonia and the Faulkland Islands no other species at all have been met with. In New Zealand there are only two earthworms which are not either of one of these two genera or of one of the three genera, *Octochætus*, *Deinodrilus*, and *Plagiochæta*, closely allied to *Acanthodrilus*. South Georgia, Kerguelen, Marion Island and MacQuarie Island also possess two or three species of the genera *Acanthodrilus*; but only six species of *Acanthodrilus* and something like the same number of *Microscolex* exist outside of this area. The iceberg theory of migration might be called in, perhaps, to explain the phenomenon; but it offers great difficulties. But even if the many perils and accidents to which this method of migration is exposed should be escaped, this can happen but seldom; and such rare occurrences would surely hardly account for the close similarity of the earthworm faunas that has been referred to. If the extension of the land be denied, some explanation is much wanted for these facts.

"SPIRITS" OF VARIOUS KINDS.

By H. P. Blavatsky.

Years have been devoted by the writer to the study of those invisible beings—conscious, semi-conscious, and entirely senseless —called by a number of names in every country under the sun, and known under the generic name of "spirits." The nomenclature applied to these denizens of spheres, good or bad, in the Roman Catholic Church alone, is endless. The Greek Kyriology of their symbolic names is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures—the product of the two kinds of creation (Mahattattva and Bhûta—the primary and the secondary), all evolved from the body of Brahmâ. The Ûrdhvasrota * alone, of the third creation, embrace a variety of beings with characteristics and idiosyncrasies sufficient for a life-study.

The same is true of the Egyptian, Chaldæan, Greek, Phœnician, or any other account. The hosts of these creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria, knew what they believed, and discriminated between the orders. None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than did the Fathers of the Church, according to whose policy all the angels that were not recognized as the attendants upon the Jewish Jehovah were pronounced devils.

We find the effects of this belief, afterwards erected into a dogma, asserting themselves now in the Karma of the many millions

* Ûrdhvasrota, the Gods so called because the bare sight of aliment stands to them in place of eating, "for there is satisfaction from the mere beholding of ambrosia," says a commentator on the *Vishnu Purâna*.

of Spiritualists brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for many years from theological and clerical beliefs, though he be a liberal or an illiberal Christian, a deist or an atheist, having very wisely rejected belief in devils, and being too reasonable to regard his visitors as pure angels, he has taken up what he thinks a reasonable mean. He will acknowledge no other spirits than those of the dead.

This is his Karma, but it is also that of the Churches collectively. In the latter such a stubborn fanaticism or a *parti pris* is only natural: it is their policy. In the free Spiritualist it is surely irrational. There cannot be two opinions upon this subject. It is not a question of either belief in or rejection of the existence of any "spirits." If a man is a sceptic, an unbeliever, we have nothing to say. But when once he believes in the "spirits of the dead" the question changes. Where is that man or woman who, free from prejudice and preconceptions, can believe that in an infinite universe of life and being—let us say even in our solar system alone—in all this boundless space in which the Spiritualist locates his "Summer-Land," there are only two orders of conscious beings: men and their spirits; embodied mortals and disembodied immortals?

The future has in store for humanity strange surprises, and Theosophy—or rather its adherents—will be vindicated fully in no very distant ages. It is no use to re-argue a question that has been so fully discussed in *Isis Unveiled*, and that has brought only opprobrium, enmity, and persecution on the writer. Therefore we will not go out of our way to say much more. The elementals and the elementaries of the Kabalists and Theosophists have been sufficiently ridiculed, but, sadly enough, far too insufficiently dreaded. Nevertheless, from Porphyry and Jamblichus down to the demonologists of the past centuries fact after fact has been given and proofs heaped upon proofs, but with as little effect as might be expected from the fairy tales told to Mr. Huxley in his nursery.

A queer book, that of the old Comte de Gabalis, immortalized by the Abbé de Villars, has been translated and published. Those who are humorously inclined are advised to read it and ponder over it. This advice is offered with the object of drawing a parallel. The writer read it several years ago and has now read it again

with more attention than formerly. Her humble opinion as regards the work is that one may search for months and never find the line of demarcation between the "spirits" of the séance-room and the sylphs and undines of the French satire. There is a sinister ring in the merry quips and jests of its writer who, while pointing the finger of ridicule at that in which he believed, had probably a presentiment of his own speedy Karma in the shape of assassination.* The way he introduces the Comte de Gabalis is worthy of imitation—by unbelievers:

"I was astonished one Remarkable Day when I saw a man come in of a most exalted mien: who, saluting me gravely, said to me in the French Tongue, but in accent of a Foreigner: 'Adore, my Son; adore the most glorious and great God of the Sages; and let not thyself be puft up with Pride, that he sends to thee one of the Children of Wisdom, to constitute thee a Fellow of their Society and make thee a partaker of the wonders of his Omnipotency.'"†

There is only one answer to make to those who, taking advantage of such works, laugh at Occultism. "Servitissimo" gives it himself in his own chaffing way in his introductory "Letter to my Lord," in the above-named work.

"I would have persuaded him" (the author) "to have changed the whole Frame of his work," he writes: "for this Drolling way of carrying it thus on does not to me seem proper to his Subject. These mysteries of the *Cabal* are serious Matters which many of my Friends do seriously study. . . . the which are certainly most dangerous to jest with." [*Verbum satis est sapienti.*]

They are "dangerous," most undeniably. But since history began to record thoughts and facts, one-half of humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the sylphs, undines and gnomes, if there are any in Nature. For in league with salamanders the latter are more likely to destroy the unbelievers and damage insurance companies, notwithstanding

* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

† *Sub-Mundanes, or the Elementaries of the Cabala:* "being the history of spirits; reprinted from the text of the Abbé de Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man." (Robert H. Fryar, Bath, 1886.) P. 19.

that these believe still less in revengeful salamanders than in fires produced by accident and chance.

Theosophists believe in spirits no less than do Spiritualists, but to them they are as dissimilar in their variety as are the feathered tribes of the air. There are bloodthirsty hawks and vampire-bats among these, as there are doves and nightingales. They believe in angels, for many have seen them :

> . . . . By the sick one's pillow,
> Whose was the soft tone and the soundless tread?
> Where smitten hearts were drooping like the willow,
> They stood between the living and the dead.

But these were not the three-fold materializations of the modern medium. And if our doctrines were all torn to pieces by the "drolleries" of a de Villars that would not and could not interfere with the claim of the Occultists that their teachings are historical and scientific facts, whatever the garb in which they are presented to the profane. Since the first kings began reigning "by the grace of God," countless buffoons appointed to amuse majesties and highnesses have passed away; and most of these graceless individuals had more wisdom at the bottom of their humps and at their fingers' ends than all their royal masters put together had in their brainless pates. They alone had the inestimable privilege of speaking truths at the courts, and truths have always been laughed at.

This is a digression, but such works as that of the Comte de Gabalis have to be quietly explained and their true character shown, lest they should be made to serve as a sledge-hammer to pulverize those works which do not assume a humorous tone in speaking of mysterious, if not altogether sacred things, and which say what they have to say in direct language. And it is most positively maintained that there are more truths uttered in the witty railleries and gasconades of that satire—which is full of occult and actual facts—than most people, and Spiritualists especially, would care to learn. One single fact instanced and shown to exist now, at the present moment, among the Spiritualists, will be sufficient to prove that we are right.

It has been often said that white magic differs very little from the practices of sorcery except in its effects and results, good and bad motives being everything. The preliminary rules and con-

ditions for entrance to Societies of Adepts are also identical in many points, both for those of the Right and the Left Path. Thus Gabalis says to the author: "The Sages will never admit you into their Society if you do not renounce from this very present a Thing which cannot stand in Competition with Wisdom. You must renounce all Carnal Commerce with women" (p. 27).

This is a *sine quâ non* with all would-be mystics—Rosicrucians or Yogîs, Europeans or Asiatics;* but it is also one with the Dugpas and Jadoos of Bhûtan and India, as with the Voodoos and Nagals of New Orleans and Mexico—with an additional clause to it, however, in the statutes of the latter, and this is to have carnal commerce with male and female djinns, elementals or demons—call them by whatever names you please.†

"I am making known nothing to you but the principles of the ancient *Cabal*," explains de Gabalis to his pupil. And he informs him that the elementals (whom he calls elementaries, the inhabitants of the four elements, namely, the sylphs, undines, salamanders and gnomes) live many ages, but that their souls are not immortal (p. 29).

"In respect of Eternity . . . . they must finally resolve into nothing. . . . Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking to God Face to Face, complained to him of the unhappiness of these People [the Elementals], and God, whose mercy is without bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them that by the same means as man, by the Alliance which he contracted with God, has been made Partaker of the Divinity, the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the alliance which they might contract with man, might be made partakers of Immortality. So a she-nymph, or a sylphide, becomes Immortal and capable of the Blessing to which

*We speak here of the well-known *ancient statutes* in the sorcery of the Asiatics and in the demonology of Europe. The witch had to renounce her husband; the wizard his marital rights over his legitimate human wife; as the Dugpa renounces to this day commerce with living women, and as the New Orleans Voodoo does when employed in the *exercise of his powers*. Every Kabalist knows this.

†The Jewish Kabalist of Poland, when bent on revenge, calls the female spirit of Nergal to his help and to infuse into him power; the Mussulman sorcerer calls a female djini; a Russian Kaldoon a deceased witch (vedyma); the Chinese malefactor has a female houen in his house at his command; the above intercourse is said to give magic powers and a supernal force.

we aspire, when they shall be so happy as to be married to a Sage; a Gnome or a Sylph ceases to be mortal from the moment that he Espouses one of our Daughters" (pp. 31, 32).

Having explained that this intercourse had led to the error in former ages of attributing the fall of the angels to their love of the women on earth (the gandharvas of the Hindus, if you please), when in fact it was simply "The desire which all these Elementary Inhabitants have of Allying themselves to Men, as the only means to attain to the Immortality which they have not," the "sage" closes as follows: "No, no! our Sages have never erred so as to attribute the Fall of the first Angels to their Love of Women, no more than they have put Men under the Power of the Devil. . . . . There was nothing criminal in all that. They were Sylphs which endeavoured to become Immortal. Their innocent pursuits, far enough from being able to scandalize the Philosophers, have appeared so just to us that we are all resolved by common consent utterly to Renounce Women and entirely to give ourselves to Immortalizing of the Nymphs and Sylphs" (p. 33).

So with certain mediums, especially those of America, who boast of spiritual husbands and wives. We know personally several Spiritualists, men and women (and it is not those of Holland who will deny the fact) who escaped lunacy and death only by becoming Theosophists, and, by following our advice, got finally rid of their spiritual consorts of both sexes.

Shall we be told again that this is a calumny and an invention? Then let those outsiders who are inclined to see nought but a holy, or at any rate an innocent pastime in the nightly and daily intercourse with the so-called "spirits of the dead" watch some of the developments of Spiritualism in the United States. Let those who ridicule the beliefs of both Spiritualists and Theosophists—laughing at the warnings and explanations of the latter—let them, we say, explain, after analyzing the matter dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain mediums and sensitives of the conviction of their actual marriage with male and female spirits. Explanations of lunacy and hallucination will never do when placed face to face with the undeniable facts of spirit-materializations. If there are "spirits" capable of drinking tea and wine, of eating apples and cakes, of

kissing and touching the visitors at séance-rooms—all of which facts have been proved as well as the existence of these visitors themselves—why should not those same spirits perform matrimonial duties as well?

But who are these spirits, and what is their nature? Shall we be told that the spirits of Mme. de Sévigné or of Delphine, two celebrated French authoresses, one of whom we abstain from naming out of regard to her surviving relatives, were the actual "spirits" of those two deceased ladies? That the latter felt a "spiritual affinity" for an idiotic, old, and slovenly Canadian medium, and thus become "his happy wife," as he boasts publicly, the result of the union being a number of "spiritual" children? And who is the astral husband of a well-known lady medium whom the writer knows personally? Let the reader get every information he can about this last development of "spiritual" intercourse.* Let him think seriously over this, and then read the Comte de Gabalis' work, especially the Appendix to it; and then he perchance will be better able to appreciate the full gravity of the supposed chaff in the work in question, and to understand the value of the raillery in it. He will then see clearly the ghastly connection there is between the fauns, satyrs, and incubi of St. Hieronymus, the sylphs and nymphs of the Comte de Gabalis, the "elementaries" of the Kabalists, and all these poetical, spiritual "Lillies" of the "Harris Community," the astral "Napoleons" and the other departed Don Juans from the "Summer-Land," the "spiritual affinities from beyond the grave" of the modern world of mediums.

But all this still leaves open the question, Who are the spirits? For "where doctors disagree" there must be room for doubt. And besides such ominous facts as that spirits are divided in their views upon reincarnation, just as Spiritualists and Spiritists are, "Every man is not a proper champion for the truth nor fit to take up the gauntlet in the cause of verity," says Sir T. Browne. An eminent

* The answer given (p. 133) by an alleged devil to St. Anthony, respecting the corporeity of the incubi and succubæ would do as well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered: "I am a mortal and one of the inhabitants of the Wilderness whom the gentile world under its varied delusions worships under the names of Fauns, Satyrs, and Incubi," or "spirits of the dead," might have added this elemental, the vehicle of some elementary. This is a narrative of St. Hieronymus, who fully believed in it; and so do we, with certain amendments.

man of science, Mr. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction between truth and accuracy. A person may be very truthful, he observed—that is to say, may be filled with the desire both to receive truth and to teach it, but unless that person have great natural powers of observation or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate, and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm he will be always apt to proceed to generalizations which may be both false and dangerous. In short, as another eminent man of science, Sir John Herschell puts it: "The grand—and indeed the only character—of truth is its capability of enduring the test of universal experience and coming unchanged out of every possible form of fair discussion."

Now the question is not what either Spiritualists or Theosophists think personally of the nature of spirits and their degree of truthfulness; but what the "universal experience," demanded by Sir John Herschell, says. Spiritualism is a philosophy (if it be one at all, which so far we deny) of but yesterday; Occultism and the philosophy of the East, whether true absolutely or relatively, are teachings coming to us from an immense antiquity. And since both in the writings and traditions of the East, and in the numberless fragments and manuscripts left to us by the neo-platonic Theosophists, and so on *ad infinitum*, we find the same identical testimony as to the extremely various and often dangerous nature of all these genii, demons, "gods," lares and "elementaries," now all confused into one heap under the name of "spirits," we cannot fail to recognize herein something "enduring the test of universal experience" and "coming unchanged out of every possible form" of observation and discussion.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the "spirits" in America, one that is neither a Theosophist nor a Spiritualist, be asked: "What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have

delivered a young friend of his, whom the nightly succuba was slowly killing, and the spirit-wives and husbands of our own day?" Surely none, would be the correct answer. Those who do not shudder at this hideous revival of mediæval demonology and witchcraft may, at any rate, understand the reason why of all the numerous enemies of Theosophy none are so bitter and so implacable as some of the Spiritualists of the Protestant and of the Spiritists of Roman Catholic countries.

"*Monstrum horrendum informe cui lumen ademptum*" is the fittest epithet to be applied to most of the "Lillies" and "Joes" of the "Spirit-World." But we do not mean at all—following in this the example of one-sided Spiritualists who are determined to believe in no other "spirits" than those of the "dear departed" ones—to maintain that, save nature-spirits or elementals, shells, and "gods" and genii, there are no spirits from the invisible realms, or no really holy and grand spirits, who communicate with mortals. For that is not so. What the Occultists and Kabbalists have said all along, and what the Theosophists now repeat, is that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of the invisible—but too often present—visitants from better and worse worlds than our own is too deeply rooted in men's hearts to be torn out easily by the cold hand of either materialism or science. Charges of superstition, coupled with ridicule, have at best but served to breed additional hypocrisy and social cant among the better classes. For there are few men, if any, at the bottom of whose souls belief in superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first opportunity. No need to repeat the long string of names of eminent and scientific converts to the phenomena of Spiritualism and to the creed itself, since for many years the catalogue has been published weekly by some spiritualistic papers. Many are the men of science who, having abandoned with their nursery-pinafores belief in kings of elves and in fairy queens, and who would blush at being accused of believing in witchcraft, have fallen victims to the wiles of "Joes," "Daisies," and other spooks and "controls."

And once they have crossed the Rubicon they fear ridicule no longer. These scientists defend as desperately the reality of mate-

rialized and other spirits as if this were a mathematical law. Those soul-aspirations that seem innate in human nature and that slumber only to awaken to intensified activity: those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complex psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict be ever "*non compos mentis*," or "victim to fraud and psychology"? When we say with regard to unbelievers that they are "a handful," the statement is no under-valuation, for it is not those who shout the loudest against "degrading superstitions," "the occult craze," and so on, who are the strongest in their scepticism. At the first opportunity they will be foremost among those who fall and surrender. And when one counts seriously the ever increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "departure of the fairies." They are gone, says the poet:

> . . . . They are flown—
> Beautiful fictions of our fathers, woven
> In superstition's web when time was young,
> And fondly loved and cherished—they are flown
> Before the wand of Science!

We maintain that they have done nothing of the kind, and that on the contrary, it is these "fairies"—the beautiful far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its "wand."

Belief in "spirits"—legitimate because resting on the authority of experiment and observation—vindicates at the same time another belief, also regarded as a superstition, namely, polytheism. The latter is based upon a fact in Nature: spirits mistaken for Gods have been seen in every age by men: hence belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who ever saw God?—that God we mean, the Infinite and the Omnipotent, the one about whom monotheists talk so much? Polytheism—when once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which—whether pantheistic or deistic—

proclaim the One to be an infinite abstraction, an absolute Something, which utterly transcends the conception of the finite. Surely such a creed is more philosophical than the religion whose theology, proclaiming God in one place as a mysterious and an incomprehensible Being, shows him at the same time so human and so petty a God as to concern himself with the breeches of his chosen people* while neglecting to say anything definite about the immortality of their souls or their survival after death!

Thus belief in a host and hosts of spiritual Entities dwelling on various planes and higher spheres in the universe, in conscious intra-cosmic Beings, in fact, is logical and reasonable, while belief in an extra-cosmic God is an absurdity. And if Jehovah—who was so jealous about his Jews and commanded that they should have no other God save himself—was generous enough to bestow Moses upon Pharaoh as the Egyptian monarch's Deity,† why should not "Pagans" be allowed the choice of their own Gods? When once we believe in the existence and survival of our Egos, we may also believe in Dhyân Chohans. As Hare has it: "Man is a fixed being, made up of a spiritual and of a fleshly body; the Angels are pure spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is infinite and uncreated."

And if God is the latter, then God is not a "Being," but an incorporeal Principle not to be blasphemously anthropomorphized. The Angels, or the Dhyân Chohans, are the "Living Ones"; that Principle, the "Self-Existent," the eternal, and all-pervading Cause of all causes, is only the abstract noumenon of the "River of Life," whose ever-rolling waves create angels and men alike, the former being simply "men of a superior kind," as Young thought.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them spirits, angels, and demons that Christians are less polytheistic than are their pagan brethren. The twenty or thirty millions of the now-existing Spiritualists and Spiritists minister to their dead as jealously as

* "And thou shalt make them linen breeches to cover their nakedness, from the loins even unto the thighs they shall reach" (*Exodus* xxviii. 42). God a linen-draper and a tailor!

† "I have made thee a God to Pharaoh" (*Exodus*, vii. 1).

the modern Chinamen and the Hindus minister to their Houen,* Bhûts, and Pisâchas; the Pagans, however, only keep them quiet from post-mortem mischief. On the other hand, we have demonstrated fully in the Proem to the *Secret Doctrine* that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides—is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polytheism, whereas the Churches—in company with the Protestant Spiritualists, whether consciously or otherwise—put a mask on theirs by claiming for it the title of a monotheistic Church.

There is a philosophy in dealing with the question of spirits in Indian "idolatry" that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.† In the Vedas the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,‡ as may be seen on reference to Beale's *Catena of Chinese Buddhism*. Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the number of the Gods being given by the Hindus as thirty-three crores (33 × 10,000,000). The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its

* The Houen in China is "the second soul, or human vitality, the principle which animates the ghost," as explained by the missionaries from China—simply the astral. The Houen, however, is as distinct from the "Ancestors" as the Bhûts are from the Pitris in India.

† See *Secret Doctrine*, Appendix ii. Book ii.: "Gods, Monads, and Atoms."

‡ See Chinese, Burmese, and Siamese Mythologies.

bodily fabric, so to say, in invisible atoms and visible molecules—physical and chemical particles.*

Although these Gods are said to be "superior to men in some respects," it must not be concluded that the latent potencies of the human Spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man, but the conclusion of their evolution prescribes a limit to their expansion to which the human Spirit is not subjected. This fact has been well symbolized in the *Mahâbhârata* by the single-handed victory of Arjuna, under the name of Nara (man), over the whole host of Devas and Devayonis (the lower Elementals). And we find reference to the same power in man in the *Bible*, for St. Paul distinctly says to his audience: "Know ye not that we shall judge angels?" (I. *Cor.* v. 3), and speaks of the astral body of man (the soma psychikon) and the spiritual body (soma pneumatikon), which "hath not flesh and bones," but has still an ethereal form. An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path. (See "Elixir of Life" in *Five Years of Theosophy*.) The story of Nahusa gives a glimpse of the truth as known to the Initiates.

A description of the orders of beings called Devas—whose variety is so great that it could not be attempted here—is given in some occult treatises. There are high Devas and lower ones, higher elementals and those far below man and even the animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other Manvantaras. One thing may however be mentioned. The Pitris (or our "lunar ancestors"), and the communication of mortals with them, are several times mentioned by Spiritualists as an argument that Hindus do believe in, and even worship, "spirits." This is a great mistake. It is not the Pitris individually that were ever consulted, but their stored wisdom collectively, that wisdom being shown mystically and allegorically on the bright side of the moon. A few words may perhaps serve as valuable hints to Occultists and students.

What the Brâhmanas invoke are not the "spirits" of the de-

* See again "Gods, Monads, and Atoms."

parted ancestors, the full significance of which name is shown in *The Secret Doctrine*, where the genesis of man is given. The most highly-developed human spirit will always declare, while leaving its tenement of clay: "*Vacha punaravarte*" ("I am not coming back"), and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar ancestors" and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more can be given out beyond what is said here. One of the names of the moon is "Soma" in Sanskrit, and this is also the name, as is well known, of the mystic drink of the Brâhmans, showing the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, and thus of deriving inspiration from the concentrated intellectual energy of the blessed ancestors. This concentration of energy—and the fact of the moon being a storehouse of that energy—is the secret, the meaning of which must not be revealed, beyond the mere fact that it is continuously pouring upon the earth from the bright side of the orb.

This pours out in one stream (for the ignorant), but it is really of a dual nature: one giving life and wisdom, the other being lethal. He who can separate the former from the latter—as Kalahamsa separated milk from the water which was mixed with it, and thus showed great wisdom—will have his reward. The word "Pitri" does mean, no doubt, the "ancestor," but that which is invoked is the "lunar wisdom," as Manu calls it, not the "lunar ancestor." It is this wisdom that is invoked by Qu-ta-my, the Chaldæan, in the *Nabathæan Agriculture*, he who wrote down "the revelation of the moon." But there is the other side to this. If most of the Brâhmanical religious ceremonies are connected with the full moon, the dark ceremonials of the sorcerers take place at the new moon and at its last quarter. For similarly, when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil inspiration comes down upon him as a dark incubus of iniquity from the "dark side of the moon"—which is a *terra incognita* to science, but is a well-explored land to the Adept. The sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon—when the benignant influence of the

Pitris is at its lowest ebb—crystallizes some of the satanic energy of his predecessors in evil, and turns it to his own vile uses; while the Brâhmana, on the other hand, pursues a corresponding but benevolent course with the energy bequeathed to him by the Pitris.

This is the true Spiritualism, of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes it will be seen that the so-called "superstitions" of Brâhmanism, and of the ancient Pagans in general, were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to penetrate.

It follows from the foregoing that no Theosophist, whether Gentile or Christian, deist or pantheist, has ever believed in or helped to spread "degrading superstitions" any more than has any other philosophical or scientific society. If some Theosophists—most of them indeed—openly confess their belief in Dhyân Chohans (disembodied men from other preceding Manvantaras), in Pitris (our real, genuine ancestors), and in the hosts of other spirits—mundane, sub-mundane, and supra-mundane—they do no worse than the whole Christian world did, does, and will do. In this they are far more honourable than those who hide that belief and keep it *sub rosâ*. The only difference between the spirits of other societies, sects and bodies, and ours lies in their names and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "spirits of the dead," and in whom the Roman Church sees the devils of the host of Satan, we see neither. We call them Dhyân Chohans, Devas, Pitris, Elementals, high and low, and know them as the "Gods" of the Gentiles—imperfect at times, never wholly so. Each order has its name, its place, its functions assigned to it in Nature, and each host is the complement and crown of its own particular sphere, as man is the complement and crown of his own globes; hence all are a natural and logical necessity in Kosmos.

THE LIVES OF THE LATER PLATONISTS.

(*Continued from p.* 200.)

JEWISH AND CHRISTIAN SCHOOLS.

THE Jews, ever since the foundation of the city, had been an important element in the life of Alexandria. Though the Septuagint translation of the Hebrew scriptures had been effected in the reign of Ptolemy Philadelphus, it does not seem to have attracted the attention of the Greek savants; Jewish ideas at Alexandria were confined to Jews, and naturally so, for this most exclusive and intolerant sect of religionists kept their ideas to themselves and guarded them jealously from the Gentiles. Nevertheless, the Jewish schools at Alexandria were so esteemed by their nation throughout the east, that the Alexandrian Rabbis were known as the "Light of Israel," and continued to be the centre of Jewish thought and learning for several centuries. Here it was that Jews perfected their theories of religion and worked out what they had gleaned of kabalistic lore from the Chaldæans and Babylonians.

Several of the Hebrew doctors, however, were students of Grecian thought and literature, and are therefore known as Hellenists. They also wrote in Greek, and it was chiefly through their works that the Grecian world derived its information of things Jewish.

Aristobulus, whose date is unknown, prior to the dawn of the present era, had endeavoured to maintain that the Peripatetic philosophy was derived from Moses—a wild theory that was subsequently developed and expanded to a ludicrous extent by even such enlightened Church fathers as Clemens and Origen. It was the forerunner of the still more fantastic theory, patented by Justin, that the wisdom of antiquity, wherever found, was a "plagiarism by anticipation," executed by that interesting figment, the Devil, in order to spite the new religion. This pitiful insanity has been faithfully

reproduced, from the original hereditary taint, in fanatical Christian apologists down to our own times.

Philo (circa B.C. 25—A.D. 45), however, is the most renowned of the Hellenists. He was a great admirer of Plato, and his work brings out many similarities between Rabbinical religious thought and Greek philosophy; especially is he serviceable for tracing the history of the Logos-idea, which is of interest to Christians because of the first chapter of the fourth Gospel.

Josephus (A.D. 37—100), the famous historian, also wrote in Greek, and so introduced his nation to the Hellenic world.

Here, therefore, we have the direct points of contact between Greek and Jewish thought. We have already remarked how Christianity had entirely entangled itself with the popular Jewish tradition of religion, a tradition that was innocent of all philosophy or kabalistic mysticism. There was, however, a time of great struggle and doubt even in the Christian camp in these early centuries. The Gentiles who were admitted into the new faith soon grew restive against the imposition of the rite of circumcision, which the earliest apostles insisted upon, and so the first heresy arose, and the Church of Jerusalem which remained essentially Jewish in all things, speedily resolved itself into a narrow sect, even for those who took Judaism as the only forerunner of the new faith. As time went on, however, and either men of greater education joined their ranks, or in their propaganda they were forced to study themselves to meet the objections of educated opponents, wider and more liberal views obtained among a number of the Christians, and the other great religious traditions and philosophies contacted the new stream. All such views, however, were looked upon with great suspicion by the "orthodox," or rather that view which finally became orthodox. And so, as time went on, the great Gnostic doctors and their views were gradually expelled from Christianity, and anathematized and condemned with even more virulence than was meted out to the Pagan philosophers. Even the very moderate liberalism of Clemens and Origen was regarded as a grave danger, and with the triumph of narrow orthodoxy, and the condemnation of learning, Origen himself was at last anathematized.

Nevertheless, it was the Alexandrian school of Christian philo-

sophy, of whom the most famous doctors were the same Clemens and Origen, which laid the first foundations of Christian theology; and that school owed its origin to its contact with Grecian thought. There is a pleasant story of its first beginning to which we may briefly refer. Towards the end of the first century the Christians established a school in Alexandria, the city of schools. It was a Sunday-school for children, called the Didascaleion. With courageous faith it was established hard by the door of the world-famous Museum, from whose chairs the Christians, owing to their ignorance of art and science and philosophy, were excluded. From that same Sunday-school, however, arose the vast fabric of Christian theology, for the teachers of the Didascaleion were forced to look to their laurels, and they soon numbered in their ranks men who had already received education in the Grecian schools of thought and training.

Here, again, is a persistent point of contact between the Christian faith and Greek thought. The most distinct points of contact of the time, however, are to be found in the views of the Gnostic doctors, against whom the favourite argument of the orthodox was, that their teachings were "of Plato, and not of God."

Thus a great religious enthusiasm being let loose upon the world, and reaching the planes of thought, produced such a clash of opinion as men had not experienced for many a century, and it will now be our task to show the part which the most cultured and learned and moral school of western antiquity played in the drama, and how its adherents refused to be carried away with the enthusiasm of the populace.

AMMONIUS SACCAS.

(Cir. 165-245.)

The Forerunners of Eclecticism.

The great revival of religio-philosophy which looked to Plato as its chief exponent, and yet further back to Pythagoras and a still older tradition, can be distinctly traced only so far back as Ammonius, the teacher of Plotinus. It will, therefore, not be necessary to do more than mention the names of Potamon, the eclectic, and the Syrian Numenius, the follower of the Platonic and

Pythagorean tradition, who have sometimes been referred to as forerunners of our school. Of the one we know nothing, and the other, though looked upon with respect by Plotinus and his disciples, was never regarded as a distinct teacher of their own School. Nevertheless, the ideas of Numenius strongly influenced several of our philosophers, for Porphyry and Amelius were both his pupils before they became the disciples of Plotinus, and one of the great objects of the distinguished Syrian was to prove the fundamental identity of the doctrines of the Brâhmans, Magi, Jews and Egyptians.

Ammonius, the Porter.

We should, in the first place, distinctly remember that the revival of Platonic studies at Alexandria was not due to the professors of the Museum. No institution was more indifferent to Plato than that famous establishment; Aristotle, when it at all turned its attention to philosophy, was its god. Nevertheless it was in the lecture-rooms of that same Museum that Ammonius taught the sublime philosophy of the Platonic tradition, and not only with success, but with greater success than any philosopher had ever previously enjoyed in Egypt's capital.

Ammonius was a native of Alexandria, the child of Christian parents. If you had wished to find him in his early years, you would not have bent your steps to the Museum or Library, but to the docks. There you would have found him engaged in one of the roughest tasks of unskilled labour—a docker, loading and unloading ships, a mere sack-carrier. But Ammonius Saccas, or Saccophorus, the sack-porter, had a bright soul and brilliant intellect within him which must out. We have seen how the lecture-rooms of Alexandria were free to women as well as men, and now we learn that they were free to the poor as well as the rich; they were open even to the docker.

Ammonius, the Christian.

About this time there seems to have been more intercourse than at any other, between the schools of the philosophers and the Christian school at Alexandria; the great war between the two parties had not yet broken out, and Christian Gnostics, and such men as Pantænus and Clemens, the chiefs of the Catechetical School, were versed in philosophical studies, and visited the philosophical

schools of the city. Of the life of Ammonius unfortunately we have no details; how long he remained a Christian we do not know, but it is probable that his Christianity was an accident of birth, rather than at any time a matter of conviction, for his teachings were altogether based on the older philosophical tradition.

Ammonius, the Philosopher.

It must have been that the soul of Ammonius, the porter, had already in it memories of higher things, which needed only the contact of philosophy to blossom forth into a tree of knowledge, for we soon find him a teacher instead of a pupil, and one of such remarkable insight, that he introduced an apparently new method of philosophy. He combined the deductive method of Plato with the inductive method of Aristotle, and completed the trinity with the addition of the practice of mystic contemplation. For he found that all three must be combined in the search for "the true" (τὸ ἀληθίνον).

His Outer and Inner Teaching.

There seems to be little doubt that it was the mystic element in his teaching which induced him to follow the example of Pythagoras and Plato, in the conviction that certain verities could be imparted only after preliminary study and training. He, therefore, divided his instruction into outer and inner tenets, and his pupils were bound by an oath of silence to keep the latter instructions secret. Ammonius is, moreover, said to have committed nothing to writing, all his instructions being delivered orally. It would, therefore, be impossible, even if it were included in our present task, to give any certain outline of his system. True we might search the works of Plotinus to discover the teaching of his master, but we might as well expect to find the real Socrates in the pages of Plato as to find the real Ammonius in the Enneads of Plotinus.

This much we know, that the basis of his outer method was the reconciliation of Plato and Aristotle on all really fundamental points; and yet the method of Ammonius was something more than a mere eclecticism, the ultimate appeal was before the bar of the spiritual intelligence, the highest possible reason, purified by contemplation and spiritual exercise. As to his inner teaching, we know definitely that part of it had to do with instructions on the

nature of intelligences other than men, and of the higher nature-powers. It was doubtless because of his occult knowledge, and his direct intuition obtained through that means which Plotinus calls ecstasy, and which the ancient seers of the Upanishads name yoga, or "union," that Ammonius was known among his pupils as the "God-taught."

Two Fragments of his Teachings.

And though, as we have already remarked, there is little known of his teachings except inferentially, nevertheless it may be of interest to set down here two fragments preserved to us by Nemesius, a Platonic philosopher of the latter end of the fourth century, who asserts that they are the opinions of Ammonius.

The first fragment argues for the immaterial nature of the soul as follows: "Bodies being naturally subject to change, are subject both to dissolution and infinite division universally. As nothing in them, then, remains immutable, there is need of something to gather and compact them together, and, as it were, bind and hold them; this [principle] we call 'soul.' If, further, the soul is a body of any kind whatever, composed of even the most subtle particles, what is that which holds it, in its turn, together? For it has been shown that every body has need of something to hold it together —and this to infinity until we meet with an incorporeal something."

The second fragment treats of the nature of the union of the soul and the body, which it explains in the following manner: "The nature of intelligibles [spiritual entities] is to unite themselves with those that can receive them, in the manner of things that blend into one another, and though united remain pure and uncorrupted, just as things that are laid alongside one another. In the case of bodies union brings about an entire change of the bodies united, for it changes them into other bodies; as, for instance, the elements into compound bodies, food into blood, blood into flesh and the other parts of the body. Whereas in the case of intelligibles there is union, but no change follows; for it is contrary to the nature of the intelligible to undergo a change of essence: it either withdraws or passes into 'non-existence.' But it does not suffer change, nor even does it pass into non-existence; for [in the

latter case] it would not be immortal, and [in the former] the soul being life, if it underwent change in the blending, would become something else, and no longer be life. But what did it confer on the body if it did not bestow life? The soul, therefore, is not changed in the union."

These fragments evidently belong to the outer teaching of Ammonius, and identical views are to be found in the writings of Plotinus. It is interesting, however, to remark that the pupils of Saccophorus did not slavishly follow the teachings of their master, but on the contrary displayed a gratifying independence of thought.

The Pupils of Ammonius.

The most famous of these pupils were Plotinus, Origen the Church father, and Longinus the minister of Zenobia.

Origen (cir. 185-253) was the most enlightened and learned of all the Church fathers, and succeeded to the chair of the Catechetical School, in place of Clement Alexandrinus, at the early age of eighteen.

Longinus (213-273) was a rhetorician and politician rather than a philosopher in the true sense; he, however, wrote commentaries on the *Phædo* and *Timæus* of Plato, and in later life again renewed his interest in the teachings of Ammonius, being very anxious to obtain correct copies of the writings of Plotinus from Porphyry. He was, however, far better known for his great literary ability and his love of *belles lettres*, which made Eunapius call him "a living library and walking museum" (*βιβλιοθήκη τις ἦν ἔμψυχος καὶ περιπατοῦν μουσεῖον*). Nevertheless there are those who in ignorance of the real nature of philosophy consider Longinus "the greatest philosopher of the times." But in reality, as Plotinus said of him, "he was a philologer, but by no means a philosopher."

Herennius and Origen, who must not be confounded with the Church father of that name, were the disciples who first broke the pledge of secresy with regard to the instruction they had received, and this induced Plotinus to publish his own lectures on the teaching of Ammonius in order to put a more reliable exposition of the tenets before the world. Of the former we know absolutely nothing, and of the latter but very little. We are told,

however, that Origen wrote a treatise *On Dæmons*, and this leads us to conjecture that the inner teaching of Ammonius had to do with a theory of the occult powers of nature, and that he exacted a pledge of secresy from his pupils because he deemed the public discussion of such subjects to be fraught with great danger for the uninstructed, as leading to blind credulity and superstition. It was no doubt in order to correct the mischief done by Origen that Plotinus published his admirable lectures on the philosophical side of the system. Origen also wrote a treatise entitled *That the Poet alone is King*, and Proclus cites him several times in his Commentary on the *Timæus*, as among other things explaining the Atlantic history as a myth signifying the battle between good and evil dæmons.

Of the rest of the numerous pupils of Ammonius there are preserved the names of a certain Antonius, of whom we know nothing; of a certain Olympius of Alexandria, to whom we shall have to refer in the life of Plotinus; and also of Heraclas, patriarch of Alexandria, 233-249, who in Christian theology was a disciple of Origen, and succeeded him in the Catechetical School. But the most famous and loyal pupil of the distinguished founder of so-called Neoplatonism was unquestionably Plotinus. In fact the temper of modern thought which scowls at all mysticism, and the rationalism which detests everything occult, regard Plotinus as far and away the most brilliant thinker of the School. We shall, therefore, dwell on his life at greater length, basing ourselves almost entirely on Porphyry's biography of his master.

PLOTINUS.

(205—270.)

Some Peculiarities of Character.

Plotinus was a native of Lycopolis, a city of the Thebaid, known now as Syout, Siout, or Sivouth, the most important city of Upper Egypt. During his life, however, he could not be persuaded to disclose either the names of his parents or of his natal place, or the day of his birth. He seems to have been of the same mind as the Indian yogin who, when asked his name, replied, "There is no name, no form"; and when again pressed as to his age and home returned the further enigmatical response, "No time, no place."

Plotinus, moreover, would not reveal his birthday, because he was strongly opposed to keeping up such anniversaries, though, indeed, he helped to solemnize the natal day of Plato, who had been thus honoured for hundreds of years, and whose birthday was kept ever green as long as the Platonic School existed. Thus Porphyry's first words are that Plotinus seemed to be "ashamed of being in a body." Moreover, when pressed to sit for his portrait he refused, with the characteristic rejoinder: "Is it not enough to have to put up with the image with which nature has surrounded us, without submitting to the image of an image, with the conceit of leaving behind a more lasting idol for posterity, as though, forsooth, a fine thing to gaze at?"

For, as he explains in his Enneads (VI. vii. 5), it is the acts of the soul which fashion the animal man; and of the body also they make an image resembling the latter, as much as the body is capable of resembling it, just as a painter makes an image of the body. The soul then produces the lower man, possessing the form of a man, his mental powers, manners, disposition, and faculties, but in an imperfect fashion, for this is not the higher man, the intellectual or spiritual man, the "man" of which Plato speaks, who rules the soul, which in its turn uses the body as an instrument.

So his pupils resorted to a ruse. They persuaded Carterius, the best painter of the time, to frequent the philosopher's lectures, and so from memory and assisted by their advice an excellent portrait was obtained.

He was also strongly opposed to the medical remedies of the times, especially such concoctions as contained ingredients derived from wild animals or reptiles, for, he said, he did not approve of taking into the body the flesh of even domesticated animals. In fact Plotinus was not only a rigid abstainer from flesh, but he often abstained even from bread, forgetting the most frugal of meals in the profound concentration of his mind on spiritual things.

EDUCATION.

As Plotinus was very uncommunicative concerning his early life we know but few details of interest. A most curious story, however, is related of his early years; not till the age of eight, when already at school, was he entirely weaned from his nurse. Most

probably his early manhood was entirely spent in the pursuit of liberal studies, for he is said to have been well acquainted with geometry, arithmetic, mechanics, optics and music, although his tastes did not lie especially in that direction. It was not, however, until the age of twenty-eight that he became really absorbed in philosophy, and attended the lecture-rooms of all the most famous teachers in Alexandria; but in vain, nowhere could he find the instruction he sought. Plotinus was not to be satisfied with the philosophizing of the schools. He was almost in despair, when one fine day a friend told him of Ammonius, and he immediately set off with his companion to the sage's lecture-room. Scarce was the lecture over, when he cried out to his friend: "This is the man I was seeking." He accordingly attached himself to Ammonius and became his most devoted pupil; for eleven years he prosecuted his studies with unwearied zest, and became so interested in the great problems of philosophy, and especially in the wisdom of the Orient, that he determined to accompany the expedition of the young Emperor Gordian against the Persians, so that he might have a first-hand acquaintance with the philosophy of the Magi and Indian sages. But the young and beloved Emperor, who had he lived might have been a patron of learning, was treacherously murdered in Mesopotamia (March, 244), and Plotinus, barely escaping with his life, fled to Antioch. Shortly afterwards (246), he made his way to Rome, being then in his fortieth year.

Plotinus as an Author.

Although Herennius and Origen had broken their oath of silence, Plotinus for ten years committed nothing to writing; he contented himself with making the instructions of Ammonius the basis of his oral lectures. It was not until his fiftieth year that he began to write, so that we have the results of his matured judgment and not the enthusiastic speculations of youth. Plotinus altogether composed fifty-four essays, which were edited by Porphyry, and divided into six sets of nine treatises each, and hence called Enneads.

The style of Plotinus is exceedingly difficult owing to its conciseness. Moreover, being an Egyptian, his Greek was not always correct; he mispronounced words, and would say, for instance,

ἀναμνημίσκεται instead of ἀναμμνήσκεται; his spelling was equally faulty, and his writing exceedingly careless. Nevertheless, his training as a lecturer, and wonderful power of concentration and memory, enabled him to arrange his points with admirable clearness; he thought out the whole of each treatise before writing it, and with such accuracy that he appeared to be copying from a book, and when interrupted would resume his task without so much as reading over the last sentence his stylus had traced.

Moreover, he not only never revised, but did not even read over his manuscript, perhaps to save his sight, which was very weak. But his carelessness on all these points was compensated for by the accuracy of his ideas and the logical treatment of his subjects; and even the outward form of his writings was speedily improved by the careful editing of Porphyry, who was himself a master of style and lucidity. The whole of his writings were thus arranged, corrected, and polished by Porphyry, who tells us that they differed in quality somewhat, according to the periods when they were written. The earlier and later treatises are not quite so good as those of the middle period embracing the six years when Porphyry was continually with Plotinus; that is to say, from the fifty-ninth to the sixty-fifth year of Plotinus. This is probably because Porphyry had the advantage of his master's oral explanations to help him in his editorial task; but as far as the ordinary reader is concerned no marked difference can be discerned.

The main subjects of Plotinus' treatises may be seen from the following general headings of the six Enneads. The first treats of morals; the second of the physical universe and nature generally; the third of the laws of nature and such concepts as eternity, time, and providence; the fourth of the soul; the fifth of the mind or spirit, or intuitive reason; the sixth of true being and deity, and such supremely transcendental subjects. A list of the titles of the separate books, however, will be found at the end of these biographical sketches.

The Wards of Plotinus.

But Plotinus was not only a lecturer and writer on the most transcendent themes of philosophy and ethics, but also a man dearly

beloved and profoundly trusted by all who knew him. Many people of rank and wealth on their death-beds committed their children and all their property to the guardianship of the philosopher, so that his house was filled with children and young people whom he educated with the greatest care and paternal solicitude, and saw that their properties were carefully and honestly managed by the appointed agents. He was, moreover, so winning and courteous, and tactful, that though he resided in Rome for twenty-six years, and acted as arbitrator in many disputes, he had not a single enemy among its citizens. It was, no doubt, his large and happy household of pupils and wards which persuaded him to entertain the idea of founding a philosophical community which should at last realize the dream of Plato in *The Republic*—a model state. Gallienus, the Emperor (260-268) and his wife, Salonina, both honoured and esteemed him; he therefore ventured to beg from his imperial friends the restoration of a ruined city in Campania; it was to be governed according to the laws of Plato, and called Platonopolis, and he and his friends and pupils were to be the first citizens. But it was not to be; for some cause or other, presumably political, the plan fell through, and perhaps luckily so, for the fate of Pythagoras and his community at Crotona long years before might have been repeated.

His Inner Life.

Of the real inner life of Plotinus, unfortunately, we know no details. Though he had a thorough contempt for all so-called magic arts and practices, he was a devoted student of the higher mystic realms, and unwearied in the practice of spiritual contemplation. Thus, he is said, by means of a certain waking vision, which was both internal and external at the same time (ἐκ τῆς ἀγρύπνου ἔσωθέν τε καὶ ἔξωθεν θέας), to have seen many sublime spectacles which not even those who followed the philosophic life could easily behold. For contemplation (θεωρία) can easily rise superior to ordinary faculty, but to reach the height of divine knowledge (θεία γνῶσις), and see as the gods see, is given but to the few. It is further related that to this illuminated sage (δαιμονίῳ φωτὶ), following the path sketched out by Plato in *The Banquet*, and unremittingly sinking his mind within unto the first cause beyond all, the deity

became manifest—"the God, that hath no form, nor even idea, beyond the mind, the foundation of the spiritual universe" (ὁ θεὸς ὁ μή τε μορφὴν μή τέ τινα ἰδέαν ἔχων, ὑπὲρ δὲ νοῦν, καὶ πᾶν τὸ νοητὸν ἱδρυμένος). In other words he became united with the divine Logos. Porphyry tells us that during the six years he was with his master, this supreme union was reached by Plotinus no less than four times; it is, therefore, to be presumed that the sage also consciously enjoyed the nirvânic state on other occasions when Porphyry was not at Rome.

Such being the case, it is but natural to read that, on the one hand Plotinus was far removed from the superstitions of popular devotion, and dispensed with the ceremonies of the cult of the gods; while on the other hand he was not only well acquainted with their real nature, but was also possessed of many spiritual powers and faculties.

Thus when invited to assist in the ceremonies of the new moon, he summed up his attitude with regard to the popular deities in the pregnant and brave response, "They must come to me, not I to them."

His Occult Power.

His spiritual power was also so great that it served him as a protection against all adverse influences. Thus we are told that Olympius, who had been for a short time a pupil of Ammonius, conceived a great jealousy of his more gifted fellow-student. Olympius had picked up some knowledge of the magic arts, and endeavoured to injure Plotinus by drawing down upon him the evil "influence of the stars." (The term used—ἀστρο βολεῖν—is also employed for the phenomena of sun-stroke and moon-stroke.) It is, however, a law of psychic science, that an evil force directed against a pure soul is violently repelled and returns to the sender. And Plotinus was not only pure in soul, but was also protected by an enormously powerful spiritual force which he had quickened and energized by his spiritual exercises. The consequence was that Olympius fell into the pit which he had digged with his own hands, and Plotinus perceiving the attempt, remarked that the body of Olympius "was

shrunk up like a collapsed bag, all his limbs being squeezed together."

On another occasion a certain Egyptian priest who was visiting Rome, invited Plotinus to assist at a magical ceremony, in which he would cause to appear what he called the "familiar dæmon" of the philosopher. The invocation was performed in the temple of Isis, the only pure place the Egyptian could find in Rome; the form that appeared, however, was not that of a "dæmon" but of a "god."

Let us pause for an instant to see whether there may not be something more in the matter than at first sight appears probable; for we are writing for mystics and students of occultism, as well as for those who are merely interested in philosophy in the modern sense of the term, and are contemptuous of all outside the physical senses. In the first place, Porphyry, who relates the incident, was renowned for his truthfulness and morality, and the keenness of his intellect, so that whatever the manifestation may have been, it was presumably a genuine psychic phenomenon. The chief point of interest, however, is not so much the phenomenon, for it is evident that such men as Plotinus and Porphyry paid but little attention to the operations of ceremonial magic, but rather the meaning that was attached by them to the terms "familiar dæmon" and "god" in this connection. In order to arrive at some solution of the matter we should—bearing in mind the "dæmon" of Socrates which dissuaded him from imprudent action, though it did not initiate action (ἀεὶ ἀποτρέπει, προτρέπει δὲ οὔποτε), in this bearing a strong analogy to the idea of "conscience"—turn to the exposition of the virtues as given by Porphyry in his *Auxiliaries* (ii.). We shall not, however, go further into the matter in this place than to state that they were of four kinds: (1) the political or social (ἀρεταὶ τοῦ πολιτικοῦ); (2) the purificatory (καθαρτικαὶ ἀρεταί); (3) the contemplative or spiritual (ἀρεταὶ τῆς ψυχῆς νοερῶς ἐνεργούσης); (4) the ideal (ἀρεταὶ παραδειγματικαί). The practice of the first resulted in the virtuous man; of the second in the angelic man, or good "dæmon"; of the third in the "god"; of the fourth in the "father of the gods." That is is to say, the first purified the body and rendered the man a good citizen and a worthy member of society; the second purified the soul, or psychic body; the third the spiritual body; and the fourth

united man with the Logos. For Plotinus, then, and the later Platonists, the "dæmon" and "god" were in man and not without him, or, to speak more correctly, were part of the real man himself and not separate entities, and thus Plotinus was shown as having definitely reached to the third grade of the virtues, and, as we have read above, he occasionally even ascended to the ultimate state of ethical perfection.

And Porphyry adds that such being the case, Plotinus was for ever turning the "divine eye" within to this higher part of his nature, and gave the world the result of his experience in the treatise *On the Dæmon allotted to us.*

Moreover, Plotinus had a deep insight into human nature, in those days called "physiognomy," and could not only read character generally, but was also gifted with clairvoyance of a high order. Thus he accurately foretold the future of several of his wards, and when Porphyry was on the brink of suicide, he was aware of his state of mind, and came to his rescue. In smaller matters also he is related to have discovered the thief of a valuable necklace by his psychic vision. From all of which it is apparent, that though Plotinus did not practise magic arts, or use any physical means to induce psychic vision, his power of contemplation and practice of the transcendental virtues brought him by a sure path to that height of spiritual attainment, where all the lower powers were included in the sweep of his divine vision.

It was, however, in his lectures and conversations that the general calm of the philosopher gave place to a spiritual enthusiasm, when his mind, so to speak, shone forth from his countenance, which was always beautiful, but then seemed to be almost glorified.

G. R. S. MEAD.

(To be continued.)

THE SPIRIT OF THE AGE.

I DOUBT whether any more important subject can come before the mind of a Theosophical student than that suggested by the relation between Theosophy and the spirit of the age. In the new interpretation which modern research has given to history, we find that the complete change worked in thought, manner of life, ideals, hopes, efforts, reliances, plans, anticipations, beliefs, is not due to mere evolution after the dilatory methods we see in Nature, nor yet to some one stupendous conquest in the realm of knowledge which suddenly shattered old conceptions and cleared the ground for new, but rather to the steady growth of a certain mental tone—not always clearly traceable to cause, not invariable in its quality, not in all cases uniform in its action, yet surely advancing in vigour and clearness and aggressiveness. Four hundred years ago that tone, except in sporadic instances which were crushed as soon as noticed, was exactly the reverse. Then the age was quiet, docile, unreasoning, humble to oppression. Long centuries of ecclesiastical domination had pressed the life out of inquiry; investigation was fettered, thought was dumb. The Church had prescribed the limits within which opinion was to crawl, and outside of them a daring venturer was warned off by the certainty of death to his body and the threat of unending torment to his soul. The physical earth was only to be studied as might seem good to priests who claimed to know both this world and the next, but were profoundly ignorant of both. Business, commerce, international relations, home-life—all were regulated by artificial rules elaborated from a system of casuistry based on doubtful documents, forged decretals and usurped prerogatives. Superstition in every form clouded the intellect and paralyzed the will. The air was thick with malicious demons eager to wound and debase humanity; charms and talismans and incantations hardly seemed able to cope with the diabolical agencies darkening all social life. Everywhere settled down a consciousness of gloom

and apathy; the mediæval heart and mind were poisoned with beliefs which infected every hour of the twenty-four. The age was one long nightmare, filled with hideous creations of disordered fancy, morbid with fears and goblins and spells, all concurring to throttle reason and palsy endeavour. It seemed as if superstition had been granted omnipotence and bidden to subvert every rational conception or hope.

Relief came at last. It came through the revival of the rationalizing spirit. Various causes contributed to that revival. Old classical books had once more come to light, and their free and sparkling thought was like water to the parched palates of mediæval readers. The taste spread as it was gratified, and then imitation of such works naturally followed. Moreover, the long ages of darkness and stupor had wearied even the submissiveness of the time. A deep yawn seemed to pervade whole nations, that final expression of departing somnolence before the influence of daybreak quite rouses the system to active life. Then, too, it may be that some occult law exists by which permanent stupefaction is impossible, an era of such drawing inevitably to its close and a new one bringing vitality as antithesis. Political conditions, religious principles, conscientious and intellectual forces added their quota. As all these various vibrations were imparted to the mind of the age, it began to quiver, to awake, to assert itself. Instead of meekly accepting whatever assertion was handed it, it—feebly at first, but gradually with assurance—undertook to question and inspect. Reason came into play. The deplorable state of things secular and ecclesiastical awakened doubt as to their inherent excellence; doubt led to enquiry, and enquiry to disgust. Steadily discontent spread. Of course the most intelligent felt it in greatest measure, but the impulse was all through the land, and everywhere the approaching dawn wakened up the high and the low, the learned and the base. Human mind and human will, long repressed but not extinct, had thrilled to the touch of even a distant light.

In the great reversal which came to the spirit of the age, one significant fact is noticeable. For a long time the method of reasoning, taught in the schools and enjoined by the Church, was deductive. Certain premises were assumed, and from them consequences were drawn. These premises were not to be questioned,

but had to be accepted as fixed facts, the conditions to all subsequent thought. Questioning was vain, even sacrilegious. But when doubt infected the awakening mind, there came suspicion that no such assumed premises could be legitimate. Why should anything be withdrawn from investigation if investigation could not damage it? Then, too, partly in consequence of fresh reading in the works of antiquity, the very process of reasoning was discredited. It was seen that truth was to be reached not by taking for granted principles, but by examining into facts. Laws were not to be postulated, but to be ascertained. Thus the system of thought was revolutionized. The earth and history and man began to be investigated and studied; details were accumulated, right modes of classification arrived at, results duly formulated and laws perceived. The inductive method displaced the deductive, and science had at last a basis in fact rather than in speculation. The influence of this one change upon secular and religious thought is incomputable: it reversed all the sanctified process of tradition and threw whole libraries into the waste-bin.

Of course the new spirit was not at once shared by all contemporary minds, nor did it immediately transform the whole of Europe. Revolutions in thought cannot be instantaneous. But the influence, when once manifest, spread with delightful rapidity. Here and there some eminent personage exemplified and proclaimed it, and yet more remarkable was the silent life with which it permeated communities until some casualty brought it to the surface and showed how diffused was its inner strength. Reform was "in the air," as we say. And when such movements actually disclose themselves, they do not stop until society is transformed.

The spirit of the age was one of reason as contrasted with tradition, conservatism, docility, submission, artificiality. It insisted that everything should justify its existence by its own merits—that its claim to position should arise from its inherent excellence. Of no consequence was it that a preceding age or a standard book or a revered name held to an idea; the real question was whether the idea was true. As to facts the test was in demonstration; as to opinions, their conformity to reason and the moral sense. If demonstration was impossible, or if it disclosed the reverse of what was claimed, further assertion was absurd; if sound reason and

moral instinct repudiated assent, assent was impossible. No man could be expected to accept what was clearly disproved, and any attempt to override proof by authority showed a weakness fatal at the outset. Of course no sphere could be excepted from this principle, no region could be so sacred that inspection of it and test of it should cause a shudder of affright. All were to be equally open to the eye in quest of truth, since truth is perceived by open vision, not by closing the lids before it, and since truth itself has nothing to fear from the most thorough examination. Mental fetters of all kinds were to be stricken off, prejudices and prepossessions repudiated, wrong methods ruthlessly sacrificed, every hindrance to accurate result swept aside. Light from every quarter was to be welcomed: the more of it, the better. Let it come from the east or from the west: no matter, if only it cleared off doubts and revealed fact and showed a solid ground for action. For in the union of reverence for truth, complete devotion to its discovery, heartiest greeting to its appearance, lay the hope of final certainty.

As this spirit permeated the communities of the time, every department of thought was successively affected by it. Naturally the Church came first, for it was the Church which had forced itself to the front of all human control, and which embodied the very principle which the new spirit attacked. So the *répertoire* of old dogmas was tumbled out into the light of day, and the rationalizing process turned loose upon it. Groans and shrieks and warnings and curses were of no avail, for they too were examined as to their sanction and were found hollow. Priestly authority, church councils, ecclesiastical creeds and dogmas and ceremonies and injunctions received unceremonious handling and collapsed under it. As the process went on the liberated reason rejoiced in its unaccustomed freedom, and the most revered postulates of orthodoxy were dragged forth and probed to find their solidness. Some stood the test and were reverently preserved: others were found mere verbal shells and were demolished without hesitation. As one old folly after another was cast into the dust-heap, and as fuller light streamed into the mind now freed from its encumbrances, discrimination became more just and criticism more exact. Sifting found its rules and modes, mere antipathy to age as such was mollified, the good in evil was better discerned. Thus reason and the moral sense, guided by

religious feeling, worked surely so far as they had force, and a glorious result in purgation of corrupt doctrine and in the liberation of free thought changed the face of the time.

Science and literature, civil government and domestic relations were invaded by this same spirit of the age. One after another their postulates and methods were inspected and subjected to the rationalizing principle. One after another they were forced to yield to reform. Public sentiment had become suffused with a double devotion to liberty and to truth, and contrary establishments, already honeycombed with dry-rot, could not withstand its continued pressure. Perfection, it is true, was not achieved: it is not yet; but the right principle was at work, and right must triumph so far as it is allowed to act. Science under the new impulse turned from barren speculation to direct study of nature, and at once there began real discovery. Literature changed from vague dissertation on imaginings to portrayal of facts in the worlds of art, society, the emotions. Civil government received treatment as a practically regulative system rather than an affair of Divine right and kingly prerogative supported by the Church. Domestic relations lost importance as sacramental impositions on a visionary humanity, only to regain it as obviously natural arrangements in a social organism. And the individual recovered, however partially, his rights—rights to thought and speech and act; his motives, as from interior illumination instead of exterior command: his responsibility direct to God.

Such was the spirit of the age as it feebly manifested itself in the dawning of light upon the mediæval darkness, and as, in steadily increasing strength, it has swept down through intervening centuries. It is so apparent to-day in all lands save those of backward civilization that no question of its character exists. It is the spirit of human liberty, of resolute search for truth, of resistance to all which fetters mind or thought, of sternness to superstition, assumption, dogmatism in any form. To it we owe the abolition of slavery, physical and intellectual; the clearing the air of the demons with which witchcraft had peopled it; the banishment from human life of the thousand imaginary terrors that made existence a daily torture; the restoration of peace and sunlight and calm; the establishment of rational processes in thought and legislation; deliver-

ance from tyranny in Church and State; whatever security to life and property is yet enjoyed; the beneficent influences of commerce and travel and international comity; the freedom of personal action given to each individual, and of voluntary associations in societies and fraternities. If we wish an illustration of what never would have come to pass but for this healthful spirit, we may find it in the fact that Theosophists can freely organize for study and work, and freely meet for exposition of Theosophical ideas. Three hundred years ago such meetings would have been suppressed by the civil power and the people imprisoned and perhaps executed; one hundred years ago public opinion would have ostracized every participant, and very likely prosecutions for blasphemy would have been instituted; now they come together with no fear of magistrates or social odium, as free to utter their convictions as are the sturdiest of old-time preachers. Certainly if anybody has reason to bless the spirit of the age, it is the Theosophist.

Of course there has never been any popular movement which contained no germ of error or abuse. Humanity as it advances from height to height stumbles over the obstacles peculiar to each slope, and the very zeal of its on-rush sometimes hurries it into excesses. When reaction against mediæval superstition came, it was natural that everything which savoured of old follies should be suspected. One extreme begat the other. Theretofore all life and duty were mapped by reference to an outside world, a world fantastically conceived and peopled, not in any way germane to this or rationally related to it. When once this was seen, there came impatience at the thought of the super-physical, and men veered round to the conception of our earth as sufficient in itself, at all events the only one as to which there was assurance. In time the spiritual was decried, the timid shrugging their shoulders and the bold jeering outright. A materialistic view of things spread, insensibility to devout feeling no longer being the mark of a mere physicist, but becoming frequent among the populace. And to-day there is a general and lamentable dulness to spiritual impressions, not only because the Church still allies itself to most ideas which wider intelligence reprobates, but because the sceptical temper has become too dominant, it being supposed the proper habitual attitude to all fact rather than the attitude before claims in themselves

suspicious. If this is sad, it is at least explicable; and if it is real, it is not without a prospect of being in time corrected.

For, in truth, so vital is a sense of the unseen, so ingrained and permanent that conception of the supersensual which the Supreme has placed within the heart of humanity, that neither logic, nor faith, nor aspiration can long remain content with the shell of the universe. The cry of the human is for the divine: men will ever build an altar to the "Unknown God" if no other is perceived. And so we see this day a revival of old conviction—finer, less gross, more sublimated and just, but no less real than that which swayed the mediæval theologians and braced the Puritan as with iron. It is a healthful sign, this upturning to the Source of all; and they who understand human nature and see what history means may well rejoice as they note signs of renewed interest in the eternal, of assurance that life signifies more than food and raiment and pleasure.

Yet even in religion, in the thirst for knowledge of God and his works, the spirit of the age still reigns. It will not tolerate that which is visionary or fantastic, that which rests upon the *ipse dixit* of some uncredited authority, that which violates probability and sound reason, that which involves artificiality or injustice or caprice. The appeal is still to reason and to the moral sense. That which traverses the firmest and finest instincts of the human soul cannot be a faithful transcript of the world without, since both have their origin from the same source and must actually harmonize when truly seen. Monstrous theologies and fanciful cosmogonies and irrational schemes of terrestrial order or spiritual progress are just as distasteful to the active conscience of the nineteenth century as to the awakening conscience of the sixteenth; nay, more so, for they have to combat not only probability, but the conviction accumulating through three hundred years of successful victories over repulsive superstitions. There is less danger now than ever before of a retrograde movement, and he who supposes that an enlightened mind can be brought to embrace what even a darkened one repelled, is strangely callous to the touch of logic and the lessons of the open page of history.

This may be all very true, you will say, but what has it to do with Theosophy? So much, in my judgment, that there is perhaps

no one warning which has greater significance in the present stage of the Theosophical movement and the Theosophical Society. Take the spirit of the age in connection with the condition of the age. For a long time the former has been at work, its force intensifying as results justified and stimulated it. Many of the venerable incubi which pressed down manly vigour have been shaken off, and those that remain are insecure. Names which were once held in awe receive now but scant concern, while the ideals which then charmed have no longer either reality or attractiveness. Ecclesiastical ties have so attenuated that men break them without scruple, and religion has been so far divorced from virile morals that neither is considered to imply the other. The old institutions still look massive; the old creeds are repeated as of yore; churches are built and missionaries ordained; reports indicate growing membership and contributions; and yet the proud and stately walls are undermined, there are cracks and seams in the most pretentious towers. Ominous confessions voice from time to time the fact that the two extremes of society are alienated from Church connection. The leaders in science, scholarship, political economy, disavow or ignore it; the working classes are so indifferent that the way to reach them is the most debated question of the day in religious circles. Even the life of the day is not conducted upon Christian maxims. The lawyer, the merchant, the statesman do not go to the *Bible* for guidance nor to the clergyman for support. Secularity gives tone to all pursuits.

And yet, while all this is true, it is no less true that there is wide-spread interest in things beyond the commercial and the material. That "man does not live by bread alone" expresses a fact in all ages. The overturning of old doctrines, extensive and thorough and beneficent as it has been, by no means signifies destruction to the spiritual principle which once vitalized those doctrines. Indeed, one cause for that overturning was the vitality of that principle, for it asserted itself when it found its movements hampered by false thought and wrong prescription, bursting and shattering what was alien to its spirit when once aroused. And so all through the teeming life of the present age, and cropping out all over the lands most marked by the genius of the nineteenth century, is a demand for truth in all spheres, truth, above all, as to God and

man and duty, but truth too as to the nature of life and the quality of the realms around us and the character of the hereafter. Questions unsatisfactorily answered hitherto are repeating themselves with greater earnestness, all the more so because sharpened intelligence sees that there must be numberless facts of surpassing interest as yet unsuspected by theologians and physicists. Men, thoughtful men, good men, wish to know what all this universe means, how it was generated, whither it is tending. Terrestrial problems appeal to them; the ever-present spectacle of imperfection and sorrow demands explanation, and with it a remedy. There must be some key to the anomalies of life, some medicament for the cure of human misery and sin. This is not a passing fancy; it is a great, earnest, passionate outcry for light and truth, sterner—and yet more hopeful—because mind and conscience have been liberated by the spirit of the age.

And yet this spirit, so eager after fact, so percipient of the existence of a world above this material earth, so certain of a supersensual sphere and of a divine purpose in and through man, will not accept a solution unverified by the higher reason. Nothing that is fanciful, irrational, improbable will meet the case. There would have been no object in revolt if doctrines as objectionable as the old were to receive credence now. The new unfoldment, whatever it be, must justify itself before that same tribunal of reason and the moral sense which convicted its predecessor, must prove its credibility, its reasonableness, its actuality, its worth. It may be ingenious, but ingenuity is not merit; it may be plausible, but plausibility is not demonstration; it may proffer high authority, but authority is not proof. Novelty need not be an objection, for there must always be a first time for the appearance of a truth; and even strangeness is not fatal, for many of the most universally accepted verities were once as strange as anything can be now; but contradiction or absurdity, artificiality, injustice or pettiness would condemn it at once. A spiritual philosophy must commend itself to the judgment of the heart, or it will promptly be dismissed to the limbo of discarded faiths.

This, then, is the state of the public mind when Theosophy appears with its teaching. The instant demand is for its credentials. Rightly so, for it is really a competitor with other systems,

and if it is to supersede them, it can do so only as being better and furnishing larger evidence. It at once produces its doctrines of all being an emanation from Divinity, of Karma, and of Reincarnation, stating the reasons for them and their proofs, and it further adduces the great fact of the Masters, with all the bearings thereof, and with the evidential importance which the Masters have as illustrations of evolution and as witnesses to Theosophy. There is everything in these several doctrines to accord with antecedent probability, and their justice and reasonableness commend them promptly to candid intelligence. One great factor in their success is that conviction strengthens as examination proceeds. Difficulty after difficulty which conventional systems shirk or treat as hopeless is satisfactorily explained. Complication after complication vanishes, break after break is filled up. The whole of human life acquires meaning, rationality, dignity. Its enigmas cease to perplex, for they are solved. Moral purpose gains vigour, moral endeavour assurance, moral demand content. Nor is the support fanciful. The strictest exactions of right logic are met. There is nothing to conceal, evade, or refuse. Common sense appears all through. It is certainly reasonable to suppose that all life has a divine origin; that no one short career on earth can accomplish much in the evolution of a perfected man, and that therefore many must be supplied to do what a single one cannot; that men are to reap what they sow and only what they sow; and that, if there are higher evolutionary degrees in humanity that what we see, there should be manifestations of them, together with such impartation of their better knowledge as we at our stage can digest. So probable are these suppositions that many thoughtful minds accept them at once upon mere statement, and so cogent are the arguments sustaining them that many others accept them upon hearing their proof. Their harmony with the spirit of the age ensures their ultimate triumph.

ALEXANDER FULLERTON.

(To be concluded.)

swells; to a lecture, he sees the speaker's thoughts in colour and form, and so gains a much more complete representation of his thoughts than is possible to one who hears only the spoken words. For the thoughts that issue in symbols, as words, go out also as coloured and musical forms, and clothed in astral matter impress themselves on the astral body. Where the consciousness is fully awake in that body, it receives and registers the whole of these additional impressions, and many persons will find, if they closely examine themselves, that they do catch from a speaker a good deal more than the mere words convey, even though they may not have been aware of it at the time when they were listening. Many will find in their memory more than the speaker uttered; sometimes a kind of suggestion continuing the thought, as though something rose up round the words and made them mean more than they meant to the ear. This experience shews that the astral vehicle is developing, and as the man pays attention to his thinking and unconsciously uses the astral body, it grows and becomes more and more organized.

The "unconsciousness" of people during sleep is due either to the undevelopment of the astral body, or to the absence of connecting conscious links between it and the physical brain. A man uses his astral body during his waking consciousness, sending mind currents through the astral to the physical brain; but when the physical brain is not in active use—the brain through which the man is in the habit of receiving impressions from without—he is like David in the armour which he had not proved; he is not so receptive to impressions coming to him through the astral body only, to the independent use of which he is not yet accustomed. Further, he may learn to use it independently on the astral plane, and yet not know that he has been using it when he returns to the physical —another stage in the slow progress of the man—and he thus begins to employ it in its own world, before he can make connections between that world and the world below. Lastly, he makes those connections, and then he passes in full consciousness from the use of one vehicle to the use of the other, and is free of the astral world. He has definitely enlarged the area of his waking consciousness to include the astral plane, and while in the physical body his astral senses are entirely at his service; he may be said to be living

at one and the same time in the two worlds, there being no break, no gulf between them, and he walks the physical world as a man born blind, whose eyes have been opened.

In the next stage of his evolution, the man begins to work consciously on the third, or mental plane; he has long been working on this plane, sending down from it all the thoughts that take such active form in the astral world and find expression in the physical world through the brain. As he becomes conscious in the mind-body, in his mental vehicle, he finds that when he is thinking he is creating forms; he becomes conscious of the creative act, though he has long been exercising the power unconsciously. The reader may remember that in one of the letters quoted in the *Occult World*, a Master speaks of everyone as making thought-forms, but draws the distinction between the ordinary man and the Adept, that the ordinary man produces them unconsciously, while the Adept produces them consciously. (The word Adept is here used in a very wide sense to include Initiates of various grades far below that of a "Master.") At this stage of a man's development, his powers of usefulness very largely increase, for when he can consciously create and direct a thought-form—an artificial elemental, as it is often called—he can use it to do work in places to which, at the moment, it may not be convenient for him to travel in his mind-body. Thus he can work at a distance as well as at hand, and increase his usefulness; he controls these thought-forms from a distance, watching and guiding them as they work and making them the agents of his will. As the mind-body developes, and the man lives and works in it consciously, he knows all the wider and greater life he lives on the mental plane; while he remains in the physical body and is conscious through that of his physical surroundings, he is yet wide awake and active in the higher world, and he does not need to put the physical body to sleep in order to enjoy the use of the devachanic faculties. He habitually employs the devachanic sense, receiving by it impressions of every kind from the mental plane, so that all the mental workings of others are sensed by him as he senses their bodily movements.

When the man has reached this stage of development—a relatively high one, compared with the average, though low when compared with that to which he aspires—he functions then con-

sciously in his third vehicle, or mind-body, traces out all he does in it, and experiences its powers and its limitations. Of necessity, also, he learns to distinguish between this vehicle he uses and himself; then he feels the illusory character of the personal "I," the "I" of the mind-body and not of the man, and he consciously identifies himself with the individuality that resides in that higher body, the causal, which dwells on the loftier mental sub-planes, those of the arûpa world. He finds that he, the man, can withdraw himself from the mind-body, can leave it behind, and rising higher yet remain himself; then he knows that the many lives are in verity but one life, and that he, the living man, remains himself through all.

And now as to the links—the links between these different bodies. They exist at first without coming into the consciousness of the man. They are there, otherwise he could not pass from the plane of the mind to that of the body, but he is not conscious of their existence, and they are not actively vivified. They are almost like what are called in the physical body rudimentary organs. Every student of biology knows that rudimentary organs are of two kinds: one kind affords traces of the stages through which the body has passed in evolution, while the other gives hints of the lines of future growth. These organs exist but they do not function; their activity in the physical body is either of the past or of the future, dead or unborn. The links which I venture by analogy to call rudimentary organs of the second kind, connect the dense and etheric bodies with the astral, the astral with the mind-body, the mind-body with the causal. They exist, but they have to be brought into activity; that is, they have to be developed, and like their physical types, they can only be developed by use. The life current flows through them, the mind current flows through them, and thus they are kept alive and nourished; but they are only gradually brought into functioning activity as the man fixes his attention on them and brings his will to bear on their development. The action of the will begins to vivify these rudimentary links, and step by step, very slowly perhaps, they begin to function; the man begins to use them for the passage of his consciousness from vehicle to vehicle.

In the physical body there are nervous centres, little groups of

nervous cells, and both impacts from without and impulses from the brain pass through these centres. If one of these is out of order then at once disturbances arise and physical consciousness is disturbed. There are analogous centres in the astral body, but in the undeveloped man they are rudimentary and do not function. These are links between the physical and the astral bodies, between the astral and the mind-bodies, and as evolution proceeds they are vivified by the will, setting free and guiding the "serpent-fire" called Kundalinî in Indian books. The preparatory stage for the direct action that liberates Kundalinî is the training and purifying of the vehicles, for if this be not thoroughly accomplished the fire is a destructive instead of a vivifying energy. That is why I have laid so much stress on purification and urge it as a necessary preliminary for all true Yoga.

When a man has rendered himself fit to safely receive assistance in the vivifying of these links, such assistance comes to him as a matter of course from Those who are ever seeking opportunities to aid the earnest and unselfish aspirant. Then, one day, the man finds himself slipping out of the physical body while he is wide awake, and without any break in consciousness he discovers himself to be free. When this has occurred a few times the passage from vehicle to vehicle becomes familiar and easy. When the astral body leaves the physical in sleep there is a brief period of unconsciousness, and even when the man is functioning actively on the astral plane, he fails to bridge over that unconsciousness on his return. Unconscious as he leaves the body, he will probably be unconscious as he re-enters it; there may be full and vivid consciousness on the astral plane, and yet a complete blank may be all that represents it in the physical brain. But when the man leaves the body in waking consciousness, having developed the links between the vehicles into functional activity, he has bridged the gulf; for him it is a gulf no longer, and his consciousness passes swiftly from one plane to the other, and he knows himself as the same man on both.

The more the physical brain is trained to answer to the vibrations from the mind-body, the more is the bridging of the gulf between day and night facilitated. The brain becomes more and more the obedient instrument of the man, carrying on its activities under the impulses from his will, and like a well-broken horse

answering to the lightest touch of hand or knee. The astral world lies open to the man who has thus unified the two lower vehicles of consciousness, and it belongs to him with all its possibilities, with all its wider powers, its greater opportunities of doing service and of rendering help. Then comes the joy of carrying aid to sufferers who are unconscious of the agent though they feel the relief, of pouring balm into wounds that then seem to heal of themselves, of lifting burdens that become miraculously light to the aching shoulders on which they pressed so heavily.

More than this is needed to bridge over the gulf between life and life; to carry memory through day and night unbrokenly merely means that the astral body is functioning perfectly and that the links between it and the physical are in full working order. If a man is to bridge over the gulf between life and life, he must do very much more than act in full consciousness in the astral body, and more than act consciously in the mind-body; for the mind-body is composed of the materials of the lower levels of the mânasic world, and reincarnation does not take place from them. The mind-body disintegrates in due course, like the astral and physical vehicles, and cannot carry anything across. The whole question on which memory of past lives turns is this: Can the man or can he not function on the higher planes of the mânasic world in his causal body? It is the causal body that passes from life to life; it is in the causal body that everything is stored; it is in the causal body that all experience remains, for into it the consciousness is drawn up, and from its plane is the descent made into re-birth. Let us follow the stages of the life out of the physical world, and see how far the sway of King Death extends. The man draws himself away from the dense part of the physical body; it drops off him, goes to pieces, and is restored to the physical world; nothing remains in which the magnetic link of memory can inhere. He is then in the etheric part of the physical body, but in the course of a few hours he shakes that off, and it is resolved into its elements. No memory then connected with the etheric brain will help him to bridge the gulf. He passes on into the astral world, remaining there till he similarly shakes off his astral body, and leaves it behind as he had left the physical; the "astral corpse," in its turn, disintegrates, restores its materials to the astral

world, and breaks up all that might serve as basis for the magnetic links necessary for memory. He goes onward in his mind-body and dwells on the rûpa levels of Devachan, living there for hundreds of years, working up faculties, enjoying fruit. But from this mind-body also he withdraws when the time is ripe, taking from it to carry on into the body that endures the essence of all that he has gathered and assimilated. He leaves the mind-body behind him, to disintegrate after the fashion of his denser vehicles, for the matter of it—subtle as it is from our standpoint—is not subtle enough to pass onward on to the higher levels of the mânasic world. It has to be shaken off, to be left to go back into the materials of its own region, once more a resolution of the combination into its elements. All the way up the man is shaking off body after body, and only on reaching the arûpa levels of the mânasic world can he be said to have passed beyond the regions over which the disintegrating sceptre of Death has sway. He passes finally out of his dominions, dwelling in the causal body over which Death has no power, and in which he stores up all that he has gathered. Hence its very name of causal body, since all causes that effect future incarnations reside in it. He must then begin to act in full consciousness on the arûpa levels of the mânasic world in his causal body ere he can bring memory across the gulf of death. An undeveloped soul, entering that lofty region, cannot keep consciousness there; he enters it, carrying up all the germs of his qualities; there is a touch, a flash of consciousness embracing past and future, and the dazzled Ego sinks downwards towards rebirth. He carries the germs in this causal body and throws outward on each plane those that belong to it; they gather to themselves matter severally befitting them. Thus on the lower rûpa levels of the mânasic world the mental germs draw round them the matter of those levels to form the new mind-body, and the matter thus gathered shows the mental characteristics given to it by the germ within it, as the acorn developes into an oak by gathering into it suitable materials from soil and atmosphere. The acorn cannot develope into a birch or a cedar, but only into an oak, and so the mental germ must develope after its own nature and none other. Thus does Karma work in the building of the vehicles, and the man has the harvest of which he sowed the seed. The germ thrown

out from the causal body can only grow after its kind, attracting to itself the grade of matter that belongs to it, arranging that matter in its characteristic form, so that it produces the replica of the quality the man made in the past. As he comes into the astral world, the germs are thrown out that belong to that world, and they draw round themselves suitable astral materials and elemental essences. Thus reappear the appetites, emotions and passions belonging to the desire-body, or astral body, of the man, reformed in this fashion on his arrival on the astral plane. If then consciousness of past lives is to remain, carried through all these processes and all these worlds, it must exist in full activity on that high plane of causes, the plane of the causal body. People do not remember their past lives because they are not yet conscious in the causal body as a vehicle; it has not developed functional activity of its own. It is there, the essence of their life, their real "I," that from which all proceeds, but it does not yet actively function; it is not yet self-conscious, though unconsciously active, and until it is self-conscious, fully self-conscious, the memory cannot pass from plane to plane and therefore from life to life. As the man advances, flashes of consciousness break forth that illumine fragments of the past, but these flashes need to change to a steady light ere any consecutive memory can arise.

It may be asked: Is it possible to encourage the recurrence of such flashes? is it possible for people to hasten this gradually growing activity of consciousness on the higher planes? The lower man may labour to this end, if he has patience and courage; he may try to live more and more in the permanent self, to withdraw thought and energy more and more, so far as interest is concerned, from the trivialities and impermanences of ordinary life. I do not mean that a man should become dreamy, abstracted and wandering, a most inefficient member of the home and of society; on the contrary, every claim that the world has on him will be discharged, and discharged the more perfectly because of the greatness of the man who is doing it; he cannot do things as clumsily and imperfectly as the less developed man may do them, for to him duty is duty, and as long as anyone or anything has a claim upon him the debt must be paid to the uttermost farthing; every duty will be fulfilled as perfectly as he can fulfil it, with his best faculties, his

best attention. But his interest will not be in these things, his thoughts will not be bound to their results; the instant that the duty is performed and he is released, his thought will fly back to the permanent life, will rise to the higher level with upward-striving energy, and he will begin to live there and to rate at their true worthlessness the trivialities of the worldly life. As he steadily does this, and seeks to train himself to high and abstract thinking, he will begin to vivify the higher links in consciousness and begin to bring into this lower life the consciousness that is himself.

A man is one and the same man on whatever plane he may be functioning, and his triumph is when he functions on all the five planes in unbroken consciousness. Those whom we call the Masters, the "Men made perfect," function in their waking consciousness not only on the three lower planes, but on the fourth plane—that plane of unity spoken of in the *Mândûkyopanishad* as the Turîya, and on that yet above it, the plane of Nirvâna. In them evolution is completed, this cycle has been trodden to its close, and what they are in time all shall be who are climbing slowly upwards. This is the unification of consciousness; the vehicles remain for use, but no longer are able to imprison, and the man uses any one of his bodies according to the work that he has to do.

In this way matter, time and space are conquered, and their barriers cease to exist for the unified man. He has found in climbing upwards that they are less and less barriers in each stage. Even on the astral plane matter is much less of a division than it is down here, separating him from his brothers far less effectually. Travelling in the astral body is so swift that space and time may be said to be practically conquered, for although the man knows he is passing through space it is passed through so rapidly that its power to divide friend from friend is lost. Even that first conquest set at nought physical distance. When he rose to the mental world he found another power his; he thought of a place: he was there; he thought of a friend: the friend was before him. Even on the third plane consciousness transcends the barriers of matter, space, and time, and is present anywhere at will. All things that are seen are seen at once, the moment attention is turned to them; all that is heard is heard at a single impression; space, matter and time, as

known in the lower worlds, have disappeared, sequence no longer exists in the "eternal now." As he rises yet higher, barriers within consciousness also fall away, and he knows himself to be one with other consciousnesses, other living things; he can think as they think, feel as they feel, know as they know. He can make their limitations his for the moment, in order that he may understand exactly how they are thinking, and yet have his own consciousness. He can use his own greater knowledge for the helping of the narrower and more restricted thought, identifying himself with it in order gently to enlarge its bounds. He takes on altogether new functions in nature when he is no longer divided from others, but realizes the Self that is one in all and sends down his energies from the plane of unity. With regard even to the lower animals he is able to feel how the world exists to them, so that he can give exactly the help they need, and can supply the aid after which they are blindly groping. Hence his conquest is not for himself but for all, and he wins wider powers only to place them at the service of all lower in the scale of evolution than himself; in this way he becomes self-conscious in all the world; for this he learned to thrill responsive to every cry of pain, to every throb of joy or sorrow. All is reached, all is gained, and the Master is the man "who has nothing more to learn." By this we mean not that all possible knowledge is at any given moment within his consciousness, but that so far as this stage of evolution is concerned there is nothing that to him is veiled, nothing of which he does not become fully conscious when he turns his attention to it; within this circle of evolution of everything that lives—and all things live—there is nothing he cannot understand and therefore nothing that he cannot help.

That is the ultimate triumph of man. All that I have spoken of would be worthless, trivial, were it gained for the narrow self we recognize as self down here; all the steps, my reader, to which I have been trying to win you would not be worth the taking did they set you at last on an isolated pinnacle, apart from all the sinning, suffering selves, instead of leading you to the heart of things, where they and you are one. The consciousness of the Master stretches itself out in any direction in which he sends it, assimilates itself with any point to which he directs it, knows anything which he

wills to know; and all this in order that he may help perfectly, that there may be nothing that he cannot feel, nothing that he cannot foster, nothing that he cannot strengthen, nothing that he cannot aid in its evolution; to him the whole world is one vast evolving whole, and his place in it is that of a helper of evolution; he is able to identify himself with any step, and at that step to give the aid that is needed. He helps the elementary kingdoms to evolve downwards, and, each in its own way, the evolution of the minerals, vegetables, animals and men, and he helps them all as himself. For the glory of his life is that all *is* himself and yet he can aid all, in the very helping realizing as himself that which he aids.

The mystery how this can be gradually unfolds itself as man developes, and consciousness widens to embrace more and more while yet becoming more vivid, more vital, and without losing knowledge of itself. When the point has become the sphere, the sphere finds itself to be the point; each point contains everything and knows itself one with every point; the outer is found to be only the reflection of the inner; the Reality is the One Life, and the difference an illusion that is overcome.

ANNIE BESANT.

DEVACHAN.

(Continued from p. 166.)

THE DISEMBODIED.

Fourth Sub-plane.—So varied are the activities of this, the highest of the rûpa levels, that it is difficult to group them under a single characteristic. Perhaps they might best be arranged into four main divisions—unselfish pursuit of spiritual knowledge, high philosophic or scientific thought, literary or artistic ability exercised for unselfish purposes, and service for service's sake. The exact definition of each of these classes will be more readily comprehended when some examples of each have been given.

Naturally it is from those religions in which the necessity of obtaining spiritual knowledge is recognized that most of the population of this sub-plane is drawn. It will be remembered that on the sixth sub-plane we found many Buddhists whose religion had chiefly taken the form of devotion to their great leader as a person; here on the contrary we have those more intelligent followers whose supreme aspiration was to sit at his feet and learn—who looked upon him in the light of a teacher rather than as a being to be adored. Now in their Devachan this highest wish is fulfilled; they find themselves in very truth learning from the Buddha, and the image which they have thus made of him is no mere empty form, but most assuredly has in it a ray which is really part of himself. They are therefore beyond doubt acquiring fresh knowledge and wider views; and the effect upon their next life cannot but be of the most marked character. They will not, of course, remember any individual facts that they may have learnt (though when such facts are presented to their minds in a subsequent life they will intuitively recognize and feel their truth), but the result of the teaching will be to build into the ego a strong tendency to take wider, broader, more reasonable views on all such subjects,

Thus it will be seen that the Devachan enjoyed on this higher subdivision very definitely and unmistakably hastens the evolution of the ego, and again we recognize the advantage gained by those who have in their Devachan the figures of real, living and powerful teachers.

A less developed type of this form of instruction is found in cases in which some really great and spiritual writer has become to a student a living personality, and has taken on the aspect of a friend, forming part of the student's mental life—an ideal figure in his musings. Such an one may enter into the pupil's Devachan, and by virtue of his own highly evolved ego may vivify the devachanic image of himself, and further illuminate the teachings in his own books, bringing out of them the more hidden meanings.

Many of the followers of the path of wisdom among the Hindus find their Devachan upon this plane—that is, if their Gurus have been men possessing any *real* knowledge. A few of the more advanced among the Sûfîs and Pârsîs are also here, and we still find some of the early Gnostics whose spiritual development was such as to earn for them a prolonged stay in this celestial region. But except for this comparatively small number of Sûfîs and Gnostics neither Mohammedanism nor Christianity seems to raise its followers to this level, though of course some who nominally belong to these religions may be carried on to this sub-plane by the presence in their character of qualities which do not depend upon the teachings peculiar to their religion.

In this region we also find earnest and devoted students of Occultism who are not yet so far advanced as to have earned the right and the power to forego their Devachan for the good of the world. Among these was one who in life had been personally known to some of the investigators—a Buddhist monk who had been an earnest student of Theosophy, and had long cherished the hope of being one day privileged to receive instruction directly from its adept teachers. In his Devachan the Buddha was the dominant figure, while the two Masters who have been most closely concerned with the Theosophical Society appeared also as his lieutenants, expounding and illustrating his teaching. All three of these images were very fully vitalized and informed by the power and wisdom of the great beings whom they represented, and

the monk was therefore definitely receiving real teaching upon occult subjects, the effect of which would almost certainly be to bring him actually on to the Path of Initiation in his next birth.

Another instance from our ranks which was encountered on this level illustrates the terrible effect of harbouring unfounded and uncharitable suspicions. It was the case of an old, devoted and self-sacrificing student who towards the end of her life had unfortunately fallen into an attitude of quite unworthy and unjustifiable distrust of the motives of her old friend and teacher, Madame Blavatsky; and it was sad to notice how this feeling had shut out to a considerable extent the higher influence and teaching which she might have enjoyed in her Devachan. It was not that the influence and teaching was in any way withheld from her, but that her own mental attitude rendered her to some extent unreceptive of them. She was of course quite unconscious of this, and seemed to herself to be enjoying the fullest and most perfect communion with her Master, yet it was obvious that but for this unfortunate self-limitation she would have reaped far greater advantage from her stay on this level.

There are of course other Masters of wisdom besides those connected with our own movement, and other schools of occultism working along the same general lines as that to which they belong, and many students attached to these are also to be found upon this sub-plane.

Passing now to the next class, that of high philosophic and scientific thought, we find here many of those real thinkers who seek insight and knowledge only for the purpose of enlightening and helping their fellows. It will of course be understood that it is impossible to include as students of philosophy men, either in the east or the west, who waste their time in mere verbal argument and hair-splitting, a form of discussion which has its roots in selfishness and conceit, and can therefore never help towards a real understanding of the facts of the universe; naturally such foolish superficiality as this produces no results that can work themselves out on the devachanic plane. As an instance of a true student noticed on this sub-plane we may mention one of the later followers of the neoplatonic system, whose name has fortunately been preserved to us in the surviving records of that period. He had striven all through

his earth-life really to master the teachings of that school, and now his Devachan was occupied in unravelling its mysteries and in understanding its bearing upon human life and development.

Another case was that of an astronomer, who had apparently begun life as a Christian, but had gradually under the influence of his studies widened out into Pantheism; in his Devachan he was still pursuing these studies with a mind full of reverence, and was undoubtedly gaining real knowledge, apparently from the Devas who are concerned on this plane with the distribution and administration of stellar influences. He was lost in contemplation of a vast panorama of whirling nebulæ and gradually-forming systems and worlds, and he appeared to be groping after some dim idea as to the shape of the universe, which he imagined as some vast animal. His thoughts surrounded him as elemental forms shaped as stars, and one especial source of joy to him seemed to consist in listening to the stately rhythm of the music that pealed out in mighty chorales from the moving orbs.

The third type of activity on this plane is that highest kind of artistic and literary effort which is chiefly inspired by a desire to elevate and spiritualize the race. Here we find all our greatest musicians; on this sub-plane Mozart, Beethoven, Bach, Wagner and others are still flooding the heaven-world with harmony far more glorious even than the grandest which they were able to produce when on earth. It seems as if a great stream of divine music poured into them from higher regions, and was, as it were, specialized by them and made their own, to be then sent forth through all the plane in a great tide of melody which adds to the bliss of all around. Those who are functioning in full consciousness on the devachanic plane will clearly hear and thoroughly appreciate this magnificent outpouring, but even the disembodied entities of this level, each of whom is wrapped up in his own thought-cloud, are affected also by the elevating and ennobling influence of its resonant melody. The painter and the sculptor also, if they have followed their respective arts always with a grand, unselfish aim, are here constantly making and sending forth all kinds of lovely forms for the delight and encouragement of their fellow-men—the forms being, of course, artificial elementals created by their thought. And not only may these beautiful conceptions give pleasure to those living entirely

upon this plane; they may also in many cases be grasped by the minds of artists still in the flesh—may act as inspirations to them, and so be reproduced down here for the elevating and ennobling of that portion of humanity which is struggling amid the turmoil of physical life.

One touching and beautiful figure seen upon this plane was that of a boy who had been a chorister, and had died at the age of fourteen. His whole soul was full of music and of boyish devotion to his art, deeply coloured with the thought that by it he was expressing the religious longings of the multitude who crowded a vast cathedral, and yet was at the same time pouring out to them celestial encouragement and inspiration. He had known little enough save for this one great gift of song, but he had used that worthily, trying to be the voice of the people to heaven and of heaven to the people, and ever longing to know more music and render it more worthily for the Church's sake. In his Devachan his wish was bearing fruit, and over him was bending a teacher in a form evidently made by his mind from the quaint angular figure of a mediæval St. Cecilia in a stained glass window, and this thought-image was vivified by a Deva, who through it taught him greater music than he had ever dreamed on earth.

Here also was one of earth's failures—for the tragedy of the earth-life leaves strange marks sometimes even in "the heavenly places." He was alone in Devachan; in the world where all thoughts of loved ones smile upon man as friends, he was thinking and writing in solitude. On earth he had striven to write a great book, and for the sake of it had refused to use his literary power in making mere sustenance from paltry hack-work; but none would look at his book, and he walked the streets despairing, till sorrow and starvation closed his eyes to earth. He had been lonely all his life—in his youth friendless and shut out from family ties, and in his manhood able to work only in his own way, pushing aside hands that would have led him to a wider view of life's possibilities than the earthly paradise which he longed to make for all. Now, as he thought and wrote, though there were none he had loved as personal or ideal helpers who could make part of his devachanic life, he saw stretching before him the Utopia of which he had dreamed, for which he had tried to live, and the vast thronging

impersonal multitudes whom he had longed to serve; and the joy of their joy surged back on him and made his solitude a heaven. When he is born again to earth he will surely return with power to achieve as well as to plan, and the devachanic vision will be partially bodied forth in happier terrene lives.

Many were found on this plane who during their earth-stay had devoted themselves to helping men because men needed helping and they felt the tie of brotherhood—who rendered service for services' sake rather than because they desired to please any particular deity. They were engaged in working out with full knowledge and calm wisdom vast schemes of beneficence, magnificent plans of world-improvement, and at the same time they were maturing powers with which to carry them out hereafter on the lower plane of physical life.

The Arûpa Levels.

We now pass from the four lower or rûpa levels of Devachan, on which the personality functions, to the three higher, or arûpa levels, where the reincarnating ego has his home. Here, so far as he sees at all, he sees clearly, for he has risen above the illusions of personality and the refracting medium of the lower self, and though his consciousness may be dim, dreamily unobservant, scarcely awake, yet his vision is at least true, however limited. The conditions of consciousness are so far away from all with which we are familiar down here that no terms known to psychology are of any use but to mislead. This has been called the realm of the noumenal in contrast with the phenomenal, of the formless in contrast with the formed; but it is still a world of manifestation, however real when opposed to the unrealities of lower states, and it still has forms, however rare in their materials and subtle in their essence.

Third Sub-plane.—This, the lowest of the arûpa sub-planes, is also by far the most populous of all the regions with which we are acquainted, for here are present almost all the sixty thousand millions of egos who are said to be engaged in the present human evolution—all, in fact, except the comparatively small number who are capable of functioning on the second and first sub-planes. Each ego is represented by an ovoid form, the auric egg—at first a mere film, colourless and almost invisible, of most tenuous consistency;

but as the ego developes this body begins to show a shimmering iridescence like a soap-bubble, colours playing over its surface like the changing hues made by sunlight on the spray of a waterfall. Composed of matter inconceivably fine, delicate and ethereal, intensely alive and pulsating with living fire, it becomes as its evolution proceeds a radiant globe of flashing colours, its high vibrations sending ripples of changing hues over its surface—hues of which earth knows nothing, brilliant, soft and luminous beyond the power of language to describe. Take the colours of an Egyptian sunset and add to them the wonderful softness of an English sky at eventide—raise these as high above themselves in light and translucency and splendour as they are above the colours given by the cakes of a child's paint-box—and even then none who has not seen can image the beauty of these radiant orbs which flash into the field of the devachanic sight as it is lifted to the vision of this supernal world.

All these causal bodies are filled with living fire, drawn from a higher plane with which the globe appears to be connected by a quivering thread of intense light, vividly recalling to the mind the words of the Stanzas of Dzyân, "the Spark hangs from the Flame by the finest thread of Fohat;" and as the ego grows and is able to receive more and more from the inexhaustible ocean of Âtmâ-Buddhi which pours down through the thread as channel, the latter expands and gives wider passage to the flood, till on the next sub-plane it might be imaged as a water-spout counecting earth and sky, and higher still as itself a great globe through which rushes the living spring until the causal body seems to melt into the inpouring light. Once more the Stanza says it for us: "The thread between the Watcher and his shadow becomes more strong and radiant with every change. The morning sunlight has changed into noon-day glory. This is thy present Wheel, said the Flame to the Spark. Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my vâhan to the day, 'Be-with-us', when thou shalt rebecome myself and others, thyself and me."

The egos who are connected with a physical body are distinguishable from those enjoying the disembodied state by a difference in the types of vibrations set up on the surface of the globes, and it is therefore easy to see at a glance whether an individual is or is not in incarnation at the time. The immense majority, whether in or out

of the body, are but dreamily semi-conscious, though few are still in the condition of mere colourless films; those who are fully awake are marked and brilliant exceptions, standing out amid the less radiant crowds like stars of the first magnitude, and between these and the least-developed are ranged every variety of size and beauty of colour—each thus representing the exact stage of evolution at which it has arrived. The majority are not yet sufficiently definite, even in such consciousness as they possess, to understand the purpose or the laws of the evolution in which they are engaged; they seek incarnation in obedience to the impulse of the Cosmic Will, and perhaps also to a blind thirst for manifested life—a desire to find some region in which they can feel and be conscious of living; they put forth as groping, waving tentacles into the ocean of existence the personalities which are themselves on the lower planes of life, but they are as yet in no sense aware that these personalities are the means whereby they are to be nourished and to grow. They see nothing of their past or their future, not being yet conscious on their own plane. Still, as they are slowly drawing in experience and assimilating it, there grows up a sense that certain things are good to do and others bad, and this expresses itself imperfectly in the connected personality as a commencing conscience, a feeling of right and wrong. As they develope, this sense more and more clearly formulates itself in the lower nature, and becomes a less inefficient guide of conduct. When the personality belonging to an ego in this undeveloped condition has completed its Devachan on the rûpa levels, it yields up to the ego whatever it has assimilated and transmuted, itself disintegrating and leaving the ego as the sole survivor, the real and enduring man. But at that moment, before it puts itself forth again into embodied existence, the ego has a flash of consciousness, showing the results of the life that is completed, and something of what will follow from that life in the next; for a moment all that there is of the man is in the arûpa world, and thence it again descends. These may be said to be the opportunities of the ego; at first it makes little of them, being so dimly conscious and so poorly fitted to apprehend facts and their inter-relations; but gradually the power to appreciate what is seen increases, and later the ability comes to remember the flashes of the past and to compare them, and thus to mark out the road which is being traversed, and estimate the progress

made and the direction in which it is going. In this way the most advanced egos of this sub-plane develope to a point at which they are engaged in studying their past, tracing out the causes set going in it, and learning much from the retrospection, so that the impulses sent downwards become more clear and definite, and translate themselves in the lower consciousness as firm convictions and imperative intuitions. It is perhaps scarcely necessary to repeat that the thought-images of the rûpa levels are not carried into the arûpa world; if an ego conscious on this plane has been surrounded by the images of less developed individualities who were dear to him on earth, he comes into contact with them in this higher region as they really are, and will find them irresponsive to him here, they having not yet developed their consciousness on the loftier plane. This is, however, a very rare case, and even when it occurs the ego experiences no sense of loss, for the ties that are only of the personality have no power over him; his true ties are with other individualities, and these endure when the personality vanishes, and on the arûpa levels each ego knows his real kindred, sees them and is seen in his own nature, as the true immortal man that passes on from life to life, with all the ties intact that are knit to his real being.

Second Sub-plane.—From the densely-thronged region that we have been considering we pass into a more thinly-populated world, as out of a great city into a peaceful country-side; for at the present stage of human evolution only a small minority of individuals have risen to this loftier level where even the least advanced is yet definitely self-conscious, and also conscious of his surroundings. Able at least to some extent to review the past through which he has come, the ego on this level is aware of the purpose and method of evolution; he knows that he is engaged in a work of self-development, and recognizes the stages of physical and post-mortem life through which he passes in his lower vehicles. The personality with which he is connected is seen by him as part of himself, and he endeavours to guide it, using his knowledge of the past as a store of experience from which he formulates principles of conduct, clear and immutable convictions of right and wrong. These he sends down into his lower mind, superintending and directing its activities. While he continually fails in the earlier part of his life on this sub-plane to make the lower mind

understand logically the foundations of the principles he impresses on it, he yet very definitely succeeds in making the impression, and such abstract ideas as truth, justice, honour, law, become unchallenged and ruling conceptions in the lower mental life. There are rules of conduct enforced by social, national and religious sanctions, by which a man guides himself in daily life, and yet which may be swept away by some rush of temptation, some overmastering surge of passion and desire; but there are some things an evolved man cannot do, things which are against his very nature; he cannot lie, or betray, or do a dishonourable action. Into the inmost fibres of his being certain principles are wrought, and to act against them is an impossibility, no matter what the strain of circumstance or the torrent of temptation; these things are of the life of the ego. While, however, he thus succeeds in guiding his lower vehicle, his knowledge of it and its doings is not precise and clear. He sees the lower planes but dimly, understanding their principles rather than their details, and part of his evolution on this plane consists of coming more and more consciously into direct touch with the personality which so imperfectly represents him below.

It will be understood from this that only such egos as are deliberately aiming at spiritual growth live on this plane, and they have in consequence become largely receptive of influences from the planes above them. The channel of communication grows and enlarges, and a fuller flood pours through. The thought under this influence takes on a singularly clear and piercing quality, even in the less developed, and the effect of this in the lower mind shows itself as a tendency to philosophic and abstract thought. In the more highly evolved the vision is far reaching and ranges with clear insight over the past, recognizing the causes set up, their working out, and what remains still unexhausted of their effects.

Egos living on this plane have wide opportunities for growth when freed from the physical body, for here they may receive instructions from more advanced entities, coming into direct touch with their teachers. No longer by thought pictures, but by a flashing luminousness impossible to describe, the very essence of the idea flies like a star from one ego to the other, its correlations expressing themselves as light waves pouring out from the central star, and needing no separate enunciation. A thought there is like

a light placed in a room; it shows all things round it, but requires no words to describe them.

First Sub-plane.—This, the most glorious level of the devachanic world, has but few denizens from our humanity, for none but Masters and Initiates dwell on its heights. Of the beauty of form and colour and sound here, no words can speak, for mortal language has no terms in which those radiant splendours may find expression. Enough that they *are*, and that some of our race are wearing them, the promise of what others shall be, the fruition of which the seed was sown on lowlier planes. These have accomplished the mânasic evolution, and have unified self-consciousness; from their eyes the illusion-veil of personality has been lifted, and they know and realize that they are not the lower nature, but only use it as a vehicle of experience. It may still have power in the less evolved of them to shackle and to hamper, but they can never fall into the blunder of confusing it with themselves. From this they are saved by carrying their consciousness through unbroken, not only from day to day but from life to life, and even where this unbroken consciousness is not impressed perfectly on the physical brain, the fact of its continuity remains and dominates all the thoughts. Past lives seem less to be looked back upon than to be present in consciousness, the man feeling them as one life rather than as many.

From this highest level of the arûpa world come down most of the influences poured out by the Masters, as they work for the evolution of the human race, acting on the individualities of men, shedding on them the inspiring energies which stimulate spiritual growth, which enlighten the intellect and purify the emotions. Hence genius receives its illumination, and all upward efforts find their guidance. As the sun-rays fall everywhere from one centre, and each body that receives them uses them after its nature, so from the Elder Brothers of the race fall on all egos the light and life which it is their function to dispense; and each uses as much as it can assimilate and thereby grows and evolves. Thus, as everywhere else, the highest glory of the devachanic world is found in the glory of service, and they who have accomplished the mânasic evolution are the fountains from which flows strength for those who still are climbing.

C. W. LEADBEATER.

SÛFÎSM.

(*Continued from p.* 238.)

BEFORE passing on to consider man himself as regarded by the Sûfîs, it should be understood that the evolution of the monad through all the kingdoms below man was undoubtedly accepted by some amongst them, at any rate, as is repeatedly shown in their literature.

This is seen in the following from the *Masnavi* (p. 231):

Upon the day you entered upon existence
You were first fire, or earth, or air.
If you had continued in that, your original state,
How could you have arrived at this dignity of humanity?
But through change your first existence remained not—
In lieu thereof God gave you a better existence.
In like manner He will give you thousands of existences,
One after another, the succeeding ones better than the former.

. . . . .

You have already seen hundreds of resurrections
Occur every moment from your origin till now;
One from the inorganic state to the vegetive state,
From the vegetive state to the animal state of trial,
Thence again to rationality and good discernment,
Again you will rise from this world of sense and form.

In the *Gulshan-i-raz* (p. 25) we have:

The Elements, water and air, fire and earth,
Have taken their station below the heavens,
Each serving diligently in its own appointed place.

. . . . .

From them is born the threefold kingdom of Nature,
Minerals, then plants, then animals.

. . . . .

That which was made last was first in thought.
The last that was made was the soul of Adam,
The two worlds were a means to his production,

Each creature that goes before you has a soul,
And from that soul is bound a cord to you.

. . . . .

For that soul of each one is hidden in you.

In another place in the *Masnavi* (p. 216) we read :

First man appeared in the class of inorganic things,
Next he passed therefrom into that of plants.
For years he lived as one of the plants,
Remembering naught of his inorganic state so different;
And when he passed from the vegetive to the animal state,
He had no remembrance of his state as a plant.

. . . . .

Again, the Great Creator, as you know,
Drew man out of the animal into the human state.
Thus man passed from one order of nature to another,
Till he became wise and knowing and strong as he is now.

. . . . .

In order to escape from his present soul full of lusts
He must behold thousands of reasonable souls.

In another passage man and his origin and destiny are thus graphically described (*Gulshan-i-raz*, p. 33) :

Know first how the perfect man is produced
From the time he is first engendered.
He is produced at first as inanimate matter,
Next by the added spirit he is made sentient,
And acquires the motive powers from the Almighty.
Next he is made Lord of Will by the Truth.
In childhood opens out perception of the world
And the temptations of the world act upon him.

. . . . .

Anger is born in him, and lust of the flesh,
And from these spring avarice, gluttony, pride.
Evil dispositions come into operation,
He becomes worse than an animal, a demon, a brute.
In his descent this point is the very lowest,
For it is the point directly opposite to unity.

. . . . .

If he remains imprisoned in this snare
He goes astray worse than the beasts.
But if from the spirit world there shines a light
From illumination or logical demonstration,
Then his heart has fellowship with the light of the Truth,

And he turns back along the road which he came,
From that divine attraction or certain proof
He finds his way to assured faith.
He arises from the seventh hell of the wicked,
He sets his face towards the seventh heaven of the righteous;
Then he is clothed with the quality of repentance.

. . . . .

From evil deeds he becomes pure,
Like Idris the prophet, he is caught up to heaven,
When he obtains release from evil habits,
He becomes thereby like Noah, a saviour of his own life.

. . . . .

And like the friend of God he acquires trust in God.
His will is joined with the pleasure of the Truth,
And like Moses he enters the highest door.
He obtains release from his own knowledge
And like the prophet Jesus he becomes near to God.
He gives up his existence utterly to be plundered,
And in the steps of the Most Pure he ascends.
But when his last point is joined to his first
There is no entrance for angel or for prophet.

It is when a man becomes clothed with the quality of repentance, when he definitely sets his face towards the source whence he came, that he becomes a "Sûfî" in truth, and it is with his subsequent progress along the mystic path until he reaches the supreme goal that their writings principally deal. The "Sûfî" is likened to a traveller who as he passes upward experiences various states of the heart which are called stages in the journey, and sometimes inns on the road. The various stages are somewhat differently described by different writers, but the goal is always reunion with, or absorption into, God. The writer of the *Gulshan-i-raz* (p. 19) thus addresses those who have not clothed themselves with repentance:

How shall I tell the tale of states of heart
To you, O man, with head downcast and feet in the mire?
The world is yours, and yet you remain indigent.
Has man ever seen one so pitiable as you are?
Like captives you are confined to one spot,
Binding your feet with your own helpless hand.

. . . . .

The valiant of the world are rolling in carnage;
You with head wrapped up, put not forth your foot.

. . . .

If you are a man, come forth and pass on.

. . . . . .

. . . press onwards on this road,
Till you hear the words, Verily, I am God.

With regard to upward progress, or the return of the individual to the Deity, and the mystic path and its stages, I cannot do better than note the classification given by Aziz bin Mohammed Nafasí as rendered by Palmer in his treatise on Oriental mysticism.

"When a man possessing the necessary requirements of fully developed reasoning powers turns to them for a resolution of his doubts and uncertainties concerning the real nature of the Godhead, he is called a Tábit, a searcher after God, a neophyte. If he manifest a further inclination to prosecute his enquiry according to their system, he is called Murid, or one who inclines, a disciple. Placing himself then under the spiritual instruction of some eminent leader of the sect, he is fairly started upon his journey, and becomes a Sálik, or traveller, whose whole business in after-life is devotion, or the prosecution of his journey, to the end that he may ultimately arrive at the knowledge of God."

It is only now that he really begins to enter on the Path itself, of which the following are the seven stages:

1. The Stage of Worship. Here he is instructed to *serve* God as a first step towards a *knowledge* of Him.

2. The Stage of Love. When in answer to his prayers the Divine influence or attraction has developed his inclination into the Love of God, he is said to have reached this stage.

3. The Stage of Seclusion. He is led to this Stage by the Divine Love expelling all worldly desires from his heart.

4. The Stage of Knowledge. Occupying himself henceforward with contemplation and the investigations of the metaphysical theories concerning the nature, attributes and works of God, he reaches this stage.

5. The Stage of Ecstasy. In this stage he obtains direct illumination of the heart by God.

6. The Stage of Truth. In this stage the traveller receives a revelation of the true nature of the Godhead.

7. The Stage of Direct Union with God.

Sometimes a further stage still is mentioned, that of "Fana" or extinction.

It is on the fifth of these stages, namely that of "ecstasy," combined with the third, that of "growth of Divine Love," that the Sûfî mystic poets love to dwell.

And so finishes man's journey to God, and the Traveller becomes a "perfect man," but the "perfect man" does not rest content to remain enjoying the transcendent delights of this exalted condition, but relinquishing them he again journeys downwards to the phenomenal world. The first journey is called the "journey up to God," the second, the "journey down from God in God" for the helping and guidance of others. In the *Gulshan-i-raz* (p. 35) the perfect man is thus spoken of:

He is a perfect man who in all perfection
Does the work of a slave in spite of his lordliness.
Afterwards, when he has finished his course,
The Truth sets on his head the crown of Khalifate
[This means he becomes vicegerent of God on earth.]
He finds eternal life after dying to self, and again
He runs another course from his end to his beginning.
He makes the law his upper garment,
He makes the mystic path his inner garment.

. . . . .

He comprehends both infidelity and faith,
Being endued with fair virtues,
And famed for knowledge, devotion and piety,
All these in him, but he far from all these
Overshadowed beneath the canopy of Divine Epiphanies.

Lahiji's commentary on the above explains as follows:

"One class rest at the stage of 'Fana,' ecstatic absorption in Unity, and the law has no more dominion over them. . . . Another more perfect class pass on to the stage of 'sobriety after intoxication,' and carrying with them 'the Truth' descend to phenomenal Being, and in that descent fulfil all the duties of the laws as an ensample to others.

From this it would appear that the Sûfîs recognized the great truth that "liberation" alone is not the highest goal.

Again the following classification is given by the same writer:

When man has become assured of the truth of Revelation he

has reached the first stage, that of Belief. When he acts in obedience to the Will of God and apportions the night and day for earnest prayer, he has reached the stage of worship—the second stage. He reaches the third stage, that of a Recluse, when he has expelled the love of this world from his heart and occupies himself with contemplation of the mighty whole. When in addition to this he learns the mysteries of nature, he reaches the fourth, and becomes "One who knows." He next attains to the fifth, the "Love of God," and is called a Saint. When he is moreover gifted with inspiration and power of working miracles he is at stage six, and is a Prophet. When he is entrusted with the delivery of God's message, he is called an Apostle, and this is the seventh stage.

Beyond this are two more stages, the next being that of "One who has a mission," meaning one who is entrusted with the inception of some spiritual movement, and still higher is another stage, the final one—which is spoken of as the "Seal."

OTWAY S. CUFFE.

(*To be concluded.*)

THEOSOPHICAL ACTIVITIES.

Indian Section.

There is not very much news to note this month, for the hot weather has taken hold in real earnest, so that both men and things are very desirous of taking matters coolly. It has been gratifying, however, to find that a considerable number of scattered members, who had been regarded as having lapsed owing to non-payment of dues, on being personally notified of the fact have paid up and revived their active membership.

Pandit Bhawani Shankar has gone to his home on the West Coast, after finishing a long and very useful winter's work, spent in visiting the Branches in the Punjab, N.W.P., Behar and Central Provinces. He has done good work everywhere, and his gentle kindness has won many hearts. Our Brother Rai B. K. Lahiri has been for some time in Calcutta, and the Branch has had the benefit of his energy and devotion. Besides other good work, he has re-organized the Young Men's Âryan Union, started long ago under T. S. auspices and on the same lines, and it now seems likely to do much better work than heretofore.

Another new Branch has been formed at Calcutta, which is certainly none too small to offer ample scope for a full half-dozen of active and energetic organizations.

B. K.

Ceylon Letter.

Colonel Olcott arrived here from Bombay on May 3rd, after attending the wedding of the son of his friend, H.H. Prince Harisinghji Rupsinghji. On the 4th May the President visited the Musæus School and Orphanage, and seemed pleased with the work of Mrs. Higgins. The same day he was her guest at dinner. He left on the morning of the 5th for Galle, and returns to Colombo on the 8th, proceeding on the 9th to Kandy, to make a tour in the Central Province till the 19th, visiting the different educational stations. He leaves this on the 24th by the s.s. *Saghalien*.

Our Centre in connection with the Hope Lodge, is working steadily to bring home to those around us the mission of Theosophy. *Rays of Light* is a helpful medium for this object.

The Musæus School and Orphanage was re-opened on the 4th after the usual holidays. Mrs. Higgins hopes to build some additional rooms this year, and thus enlarge the accommodation of the Institution little by little, according to the scanty means at her disposal.

S. P.

EUROPEAN SECTION.

THE Sixth Annual Convention of the Theosophical Society in Europe (the European Section) will be held in London on Saturday and Sunday, July the 4th and 5th.

The morning meetings, beginning at ten o'clock, will be held in the Cavendish Rooms, Mortimer Street, Cavendish Square, close to Queen's Hall. On Saturday afternoon there will be a Reception at Headquarters at 3.30, when the photographic group will be taken. In the evening the public meeting will be held at Queen's (small) Hall, Langham Place, at 8.30. It has been fixed for the first day, so as not to clash with Mrs. Besant's lecture at Queen's Hall, which will be given as usual at 7.30 p.m. on Sunday.

Besides the routine agenda, the only business matter of importance is the consideration of the report of the Committee of Revision appointed by the last Convention.

The following is an extract from a circular recently issued, the members in the south-western part of England having decided to adopt an arrangement similar to the Northern Federation. "It is proposed to hold a South-Western Convention of the Theosophical Society at 48, Queen's Road, Bristol, on June 20th and 21st, under the presidency of Mrs. Cooper-Oakley. The objects of the Federation will be: (1) To establish a closer bond of union between the Lodges, Centres, and outlying Members in the South-Western district, by arranging for the exchange of papers, visits, etc.; (2) To advance the spread of Theosophic teaching by mutual suggestions and help.

"All replies and enquiries to be addressed: The Secretary of the Federation, Theosophical Society, 48, Queen's Road, Clifton, Bristol."

On Saturday, June 20th, an informal meeting will be held in the afternoon, and in the evening a general meeting to discuss the business of the Federation.

On June 21st a meeting of the Bristol Lodge will take place in the morning, and in the evening an address will be given by Mrs. Oakley,

who will also lecture on the following evening on "The Change that Men call Death."

Mrs. Besant's lectures in the Small Queen's Hall have drawn good audiences, and there is every reason to believe that they will help to spread the ideas among people who would not easily be reached by other means. The series is intended to give a general scheme, the lectures for the first month comprising "A General Outline," "The Physical Plane," "The Astral Plane," "Kâmaloka," and "The Mental Plane."

Mrs. Besant has held several "At Homes" since her arrival in England, which have been very well attended, opportunity being given for general conversation on Theosophical topics.

A new Lodge has been chartered at Sheffield, the formation of which is due mainly to the efforts of Mr. C. J. Barker, its secretary. Several people in Sheffield have recently joined the Society, and these help to form the new Lodge, which was opened by the General Secretary in May.

American Section.

A letter has been received from the Countess Wachtmeister, who has just arrived at San Francisco from Australia, in order to make a lecturing tour and generally to assist in the work of the Society in America by Lodge and private meetings. The following is extracted from her letter: "I arrived here on Saturday, May 16th, after a very stormy passage, having been in my berth for nearly a whole week, and I was so worn and tired that I could hardly stand. I am greeted with the news that a grand reception will be given me in the evening. I am taken off at once to the Palace Hotel, and reporters come in one after the other. I dress to go to the reception, about two hundred people awaiting me. Music and short discourses fill up the time, and one person after another is brought to me till I feel ready to faint, and beg that I may have a few minutes' quiet. Next day, Sunday, visitors the whole day to the hotel, lecture crowded, about a hundred standing, many turned away, and so on, work morning, noon, and night."

The report of the Convention has come to hand, the meetings being held in the morning, afternoon, and evening of April 26th. Letters from Colonel Olcott, Mr. Sinnett, and Mr. Mead were read at the morning meeting (Mrs. Besant's arriving just after the Conference rose), and were followed by the General Secretary's report, extracts from which were given in last month's Lucifer. The afternoon was devoted to discussion of the rules of the Section and those of the general Society,

and to resolutions; in the evening papers were read by the General Secretary, Mrs. Brainard; Mr. Willis, and Mrs. Sears. It was decided that the next Convention should be held on the second Sunday in June, 1897.

AUSTRALASIAN SECTION.

We have just heard of the conclusion of an exceedingly successful Convention of this Section in Melbourne. The various branches were well represented, and all the business was transacted speedily, efficiently, and with very little difference of opinion. The two drafts of amendments to the T. S. Constitution, put forward by the European and Indian Sections, were dealt with by a committee whose report was unanimously adopted by the Convention. The feeling was strongly against any alteration in the wording of the objects of our Society, for various cogent reasons. At the Convention meeting steps were taken to facilitate the drawing scientific students and workers into closer touch with each other and the movement, as well as to promote the study of Theosophy especially in its scientific aspects. The idea is a good and most useful one, and should bear worthy fruit sooner or later. A full report of this Convention will come to hand in due course; but we cannot conclude this brief advance notice of the gathering without alluding to the spontaneous and most hearty tribute of thanks and appreciation which paid unanimously to the General Secretary, Mr. Staples, whom we hope ere long to see amongst us here, as he is coming home on six months' leave.

REVIEWS.

The Book of the Secrets of Enoch.

Translated from the Slavonic by W. R. Morfill, M.A., and edited, with Introduction, Notes, and Indices, by R. H. Charles, M.A. [Oxford: The Clarendon Press. 1896.]

Students of so-called apocryphal scriptures are well aware that the chances of recovery of many important documents, current prior to and in the early centuries of Christianity, depend almost entirely on their translation into languages other than Hebrew, Greek, or Latin; compromising documents in these more generally known tongues being more easily discoverable for destruction by the orthodox. Thus we have been able to recover some important so-called apocryphal and heretical gospels and scriptures, in Coptic, Syriac, and Ethiopic translations, and now the Slavonic has proved the means of preserving one more important document of the kind. For more than 1,200 years it has been unknown save in Russia, and in Western Europe was not known to exist even in Russia till 1892. A German review then stated that there was a Slavonic version of the well-known Ethiopic Book of Enoch. The researches of Messrs. Morfill and Charles, however, have proved that this is not the case, but that they have lighted on an independent version of the Enochic writings, preserved in Slavonic for many centuries.

The find is an exceedingly valuable one, and those who have read the Ethiopic Enoch and marked such passages as the "thieves and robbers" incident, will eagerly peruse the Slavonic Enoch for further confirmation of the priority of a number of passages in the New Testament to the Christian era. Of course the editor, Mr. Charles, has to tread very warily on such dangerous and controversial ground, but though he leaves the drawing of deductions to others, he nevertheless states his facts.

He fairly establishes that the Slavonic translation comes from a Greek copy; the penultimate editor of the original document being a

Hellenistic Jew writing in Egypt, probably in Alexandria, and the original document being undoubtedly Hebrew.

The date of the Greek version cannot possibly be later than 70 A.D., because the temple is referred to as still standing. The earliest date is about 30 B.C. It is quoted by name in the Testaments of Levi, Daniel and Naphthali, cir. 1 A.D. The portions which have a Hebrew background are at latest pre-Christian.

The following are some of the most interesting parallels between our document and the documents of the New Testament.

SLAVONIC ENOCH.	NEW TESTAMENT.
Blessed is he who establishes peace (lii. 11).	Blessed are the peacemakers (*Matth.*, v. 9).
I will swear by a single oath, neither by heaven, nor by earth, nor by any other creature which God made. . . . If there is no truth in men, let them swear by a word, yea, yea, nay, nay (xlix. 4).	Swear not at all: neither by the heaven . . . nor by the earth . . . nor by Jerusalem, . . . but let your speech be, Yea, yea: Nay, nay (*Matth.* v. 34, 35, 37).
By their works those who have wrought them are known (xlii. 14).	By their fruits ye shall know them (*Matth.* vii. 20).
Be of good cheer, be not afraid (i. 8; xx. 2; xxi. 3, etc.).	Be of good cheer, be not afraid (*Matth.* xiv. 27).
This place (*i.e.*, Paradise), O Enoch, is prepared for the righteous . . . as an eternal inheritance (ix. 1).	Inherit the kingdom prepared for you from the foundation of the world (*Matth.* xxv. 34).
Expecting nothing in return (xlii. 7).	Hoping for nothing again (*Luke*, vi. 35).
For in the world to come . . . there are many mansions prepared for men, good for good, evil for evil (lxi. 2).	In my Father's house are many mansions (*John*, xiv. 2).
Do not worship vain gods who did not make heaven and earth (ii. 2).	Ye should turn from these vain gods unto the living God, who made the heaven and the earth (*Acts*, xiv. 15).
Lordships and principalities and powers (xx. 1).	Dominions or principalities or powers (*Col.* i. 16).
Blessed is he in whom is the truth that he may speak the truth to his neighbour (xlii. 12).	Speak ye truth each one with his neighbour (*Eph.* iv. 25).
I commanded . . . that visible things should come out of invisible (xxv. 1).	The worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear (*Heb.* xi. 3).
I will tell thee . . . what things I created from the non-existent, and what visible things from the invisible (xxiv. 2).	
Their faces shone like the sun (i. 5).	His countenance was as the sun shineth (*Rev.* i. 16).
Those who keep the keys and are guardians of the gates of hell (xlii. 1).	There was given to him the key of the pit of the abyss (*Rev.* ix. 1).
A great sea greater than the earthly sea (iii. 3).	A glassy sea (*Rev.* iv. 6).
Then the times shall perish, and there shall be no year, etc. (lxv. 7).	And the angel . . . sware . . . that there shall be time no longer (*Rev.* x. 5, 6).
Let there be . . . a time when there is no computation and no end; neither years, nor months, etc. (xxxii. 2).	

The above are a portion of the parallels with the New Testament

cited by the editor, and it is undoubtedly possible to add still further to their number.

But we have not space to refer further in detail to the many points of interest in the text. We read there of the Watchers (ἐγρηγοροὶ), Grigori or Egogores, dimly referred to by Éliphas Lévi through kabalistic tradition, of Phœnixes and Chalkidri and other strange symbolical creatures. The main doctrines elucidated are: death caused by sin; the millennium; the creation of man with free will and the knowledge of good and evil; the Seraphim; the intercession of saints; and the seven heavens, to which the editor devotes sixteen pages of interesting commentary, shewing that it was an early Jewish and Christian belief, and that the "high places" of the Pauline Epistle is a mistranslation for "heavens."

Especially noticeable is the doctrine of kindness to the brute creation. Thus in chap. lviii. we read: "The Lord will not judge any soul of beast on account of man, but he will judge the soul of man on account of the souls of beasts in the world to come. For as there is a special place for mankind for all the souls of men according to their number, so there is also of beasts. And not one soul shall perish which God has made till the great judgment. And every soul of beast shall bring a charge against man if he feeds them badly." Much more then, we may remark, according to the doctrine, will the vivisector be charged by many souls of many beasts.

Though the existence of souls even prior to creation is inculcated, yet I can so far find no reference to reincarnation. The creation-days are given as protracted time-periods. The intellectual creation prior to the physical is distinctly taught. But space does not serve us further than to add that an Appendix contains the translation of a fragment of Melchizedekian literature found in one of the Enochic MSS. This brings out clearly the blood sacrifices and elemental worship of the early Hebrews. Among many curious incidents, it relates how the knife rose of its own accord from the altar into the hand of Methusalam, who took it and killed all the sheep and oxen brought by the people.

It is therefore abundantly apparent that *The Book of the Secrets of Enoch* is an important document, and so unexpected a find encourages us to hope that ere long the libraries of the Russian, Armenian, Syrian, and Abyssinian monasteries may be forced by Karma to disclose even more important records of the times when the Gospels were compiled, and so throw further light on the obscure origins of Christianity.

G. R. S. M.

INDIAN PAMPHLETS.

By Annie Besant. [London: Theosophical Publishing Society. Price 2*d.* each.]

FIVE of Mrs. Besant's Indian lectures have been issued by the T.P.S., Benares, and are over here on sale at the central London house. They are: *The Use of Evil, Materialism undermined by Science, The Pilgrimage of the Soul, The Place of Politics in the Life of a Nation*, and *Eastern Castes and Western Classes.* In the first, Evil is considered under four heads: "The Origin of Evil, The Relativity of Evil, The Use of Evil, The Ending of Evil," and the subject is more fully dealt with than in any other Theosophical pamphlet. From the second many useful arguments may be culled to submit to materialists. In the third, a careful tracing is given of human evolution, while the fourth considers the functions of the politician, the teacher and the thinker in the forming of the national life. The fifth examines the caste system of the East and the class system of the West, taking both in their earlier and later stages, their use and their failure.

NEPHELÉ.

By Francis W. Bourdillon. [London: George Redway. Price 2*s.* 6*d.*]

THIS is a graceful dreamy fancy, wrought out as a dainty love story. A boy playing the organ at his school chapel, plays without his will a strange unknown melody, and on its third repetition is conscious of a presence sweet and fair beyond words. A youth at college lets his hand go its own way and draws an exquisite face, and as it smiles at him he recalls and plays again the melody of his school-days. Again the sweet presence and a sense of communion through the music, closer and deeper than physical meeting could bring. A meeting between youth and maiden at an evening party, at which he supplies her lacking accompanist, and improvising together, he on piano and she on violin, the melody again presents itself unbidden. Both are conscious of a strange intimacy, but she is engaged to wed his friend. He weaves the melody into a violin sonata, and it is to be played at a London concert. By a fatality, he and she are drawn to play it, and at the close both swoon. She dies, he recovers, and so the tale finds its end. A pretty fancy, gracefully told. The writer is evidently somewhat of a mystic, and says not untruly in his introduction: "As soon as men cease to believe in a thing, it ceases—not to be—but to reveal itself to them."

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 8:—There are several things of considerable interest in Colonel Olcott's "Old Diary Leaves," the Oriental Series of which has now reached its twentieth chapter. An account is given of the writing of "The Elixir of Life," the well-known article republished in *Five Years of Theosophy*, and of its author, which is hardly calculated to add to the reputation of that remarkable production. The appearance and disappearance of Damodar, and the trouble with his family also form part of the history given in this chapter, which concludes with some particulars respecting the *Buddhist Catechism*. In "Theosophy and Sociology" Mr. S. Stuart treats of national Karma in an interesting manner. This is followed by an article on one of the Hindu sects, that of Swâmi Nârâyan, and a translation of the *Atmaprabodha Shâtakas*. A translated work on Râja Yoga gives some of the practices of concentration taught by one or two of the schools, but nothing very fresh is mentioned.

A.

THE VÂHAN (*London*).

Vol. V, No. 11:—The "Enquirer" deals with several points of interest, among them being a question on the etheric double, its separation from the dense body, and its disintegration. C. W. L. in answering states that it dissolves independently of, though generally at the same time as, the physical body, so that it makes no difference to it whether the physical is preserved or burnt. This is followed by questions and answers on spirituality and morality, the condition of an animal in sleep, the transmission of minor qualities in reincarnation, the subtle body, and the number of people believing in reincarnation.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 3:—The Introduction from *The Secret Doctrine* is completed in this number, following which is an article by M. Guymiot on the nature of man, sketching his evolution from the theosophic and the scientific standpoints. M. Dac writes on the experiments conducted in Paris by Colonel de Rochas, Dr. Dariex, and others in connection with the medium Eusapia Paladino. In the "Variétés Occultes," is contained a story of an English curiosity hunter and his theft of a sacred vase from a temple.

A.

THE SPHINX (*Brunswick*).

No. 123:—Contains an article by R. Weber, in O. W. Holmes' phrase, "*ground-bait*" for a forthcoming book, in which he promises us "a rational system of Astrology, purified from superstition;" and translations of Mrs. Besant's lecture on "Mahatmas as Facts and Ideals," and of M. Collins' "Green Leaves." It concludes with an enthusiastic estimate of

the editor's character by the Erfurt Institute of Graphology and Chiromancy. Of this perhaps the best thing his friends can say is to wish him all the good fortune it prognosticates for him.

W. B.

LOTUS BLÜTHEN (*Leipzig*).

May, 1896:—Opens with an article in which the editor comments on the Golden Sentences of Pythagoras. The series headed "Karma" is continued, as also extracts from the Mysteries, this number being chiefly occupied with the admission of the neophyte to the Egyptian Mysteries and his instruction as to the sacred syllable OM.

A. A. W.

SOPHIA (*Madrid*).

Vol. IV, No. 5:—The translation of *The Astral Plane* is continued, *Karma*, and "Dreams," being brought to a conclusion in this issue. These are followed by the first instalment of a Spanish version of Madame Blavatsky's article on "Theosophy and Jesuitism," and an original article on "Spiritualism and Science." The latter consists mainly of a criticism of the *Corcondancia del Espiritismo con la Ciencia*, by D. Felipe Sensillosa.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 29:—"The Elixir of Life" is continued, and the whole of the thirteenth chapter of *The Bhagavad Gitâ* is is given, followed by "Karma and Reincarnation" and maxims from Epictetus.

A.

THEOSOPHY IN AUSTRALASIA (*Sydney*).

Vol. II, No. 1:—Contains the usual brief notes on points of general interest, the chief article being a retrospect of the past year, the little journal having just entered upon the second year of its existence. The prospect of Theosophy in Australia appears to be brighter now than it has been for some time past. The questions and answers relate to the taking of the lives of noxious animals and to propaganda work.

A.

THE THINKER (*Madras*).

Vol. IV, Nos. 14, 15:—This is the new title of the weekly journal formerly known as *The Theosophic Thinker*. This does not, the editor informs us, imply any change of attitude with reference to Theosophy, but the change has been made to reach a wider public and avoid prejudice. It may be doubted, however, whether a less pretentious name would not have been better. These numbers contain articles on Krishna, Jnanam and Yoga, pleasure and pain and other subjects, which are, as usual, interesting.

A.

THEOSOPHIA (*Amsterdam*).

Vol. V, No. 1:—The new volume of our Dutch magazine appears with a somewhat astonishing cover, having the most elaborate collection of symbols which could conveniently be condensed into one page. It might be suggested that the colour, gold on a white ground, should be changed to one a little less trying to the eyes. The contents of this number include a short greeting on the beginning of a new year, an article on "The Letter and the Spirit," by Afra, and the continued translations and papers on "India and her Sacred Language."

A.

ISIS (*London*).

Vol. I, No. 5:—The appearance of this magazine has undergone a striking change, the colour being altered and the printing greatly improved. The contents are of much the same quality as those of earlier issues, including "Thoughts on Centres," "Mind and Brain," "Finding

the Self," a study from *The Secret Doctrine* and "The Law of Cycles."

A.

TEOSOFISK TIDSKRIFT.

April and May, 1896: Mr. Sven Nilsson opens the April number with "Thoughts on Theosophy and Culture," followed by Dr. Zander's Analysis of *Letters that have Helped Me*, "Human Brotherhood, a fact in Nature" is given in translation, as is Tolstoï's "The Dead Dog."

The May issue contains the last of Sven Nilsson's articles on Theosophy and Culture, of which a few points are afterwards critically viewed by Dr. Zander, in "Relations between Higher and Lower Manas." Dr. Zander has also another paper bearing the same title as Frida von Betzen's, *viz.*, "On True and False Inspiration."

FR.

THE ÂRYA BÂLA BODHINÎ (*Madras*)

Vol. II, No. 4:—In the comments at the beginning is found an interesting and somewhat humorous note on the origin of the word "Hindu," which is said to be a Parsî one, meaning either burglar, highway robber or slave. A report of a meeting of the Ârya Bâla Samâj, an article on Shrî Râma, an address to the Madras University, a short story and some scientific notes fill up the number.

A.

JOURNAL OF THE MÂHA-BODHI SOCIETY (*Calcutta*).

Vol. V, Nos. 1 and 2:—A very wonderful and entertaining account is given of a "Mystic School of Japanese Buddhism," and of its founder, who, with his disciples and followers, even to the present day, would perform strange miracles, though the writer of the account is careful to state that he has seen none of these things.

Other articles on "Paul Deussen's Work on the Philosophy of the Vedas," "The Basis of Morals in the East and the West" and "Buddhism and Theosophy" make up the number.

A.

THE BUDDHIST (*Colombo*).

Vol. VIII, Nos. 10 and 11:—The chief articles in these numbers are on "Kelani Vihâra," a Buddhist shrine near Colombo, "Why I am a Buddhist" and "Folk-lore." Besides these some reprints from other periodicals and letters are published.

A.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. V, No. 9:—The opening article is on "The Mahâtmâs or Adepts, from the Zoroastrian Standpoint," giving some interesting information and quotations from Zoroastrian literature. This is followed by a short paper on "The Ultimate Atom" quoting from a letter in the *Pioneer* and from Mrs. Besant's "Occult Chemistry." Other articles on "The Deluge," "A Human Microscope," and "The Linga Sharîra" are reprinted from Theosophical and other publications.

A.

RAYS OF LIGHT (*Colombo*).

Vol. I, Vol. 3:—Contains "Notes by the Way" on kindness to animals and cremation, a report of Mr. Leadbeater's lecture to the Humanitarian League, and articles on the "Restlessness of the Nations" and Hygiene.

A.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. IV, No. 8:—This number is, on the whole, somewhat above the recent average, the poem by "Æ." entitled "The Protest of Love," possessing some musical verses, C. J. writes in an attractive manner on the somewhat lugubrious subject of death, and following this is a short outline of the ideas of "An old Celtic Mystic." Mrs. Johnston contributes a translation of a Russian poem.

A.

THE PACIFIC THEOSOPHIST (*San Francisco*).

Vol. VI, No. 9:—This is the last number which will appear of this magazine, as a notice has been received giving the information that its publication had been stopped, owing, as the notice in this issue states, to lack of support. The opening paper is entitled "Two Souls within each Breast," dealing with the higher and the passion sides of human nature, and is followed by an article on "The Aim of Life."

A.

OURSELVES (*London*).

Vol. I, Noi 6:—The appearance of *Ourselves* has undergone a great change for the better, the printing being much improved. Articles on "Ye are Brothers" and "The Wisdom Religion," and stories fill the issue.

A.

OTHER PUBLICATIONS.

We have also received the following: *Modern Astrology*, containing articles on "The Theoretical Basis of Astrology," transits and other astrological subjects; *The Hansei Zasshi*, the Japanese Buddhist magazine; American *Oriental Department Paper*; *The Prasnottara*; *Halek: What is it all About?* a somewhat peculiar Australian pamphlet giving an account of an apparently still more peculiar book: *La Potenza del Pensiero*, an Italian translation of part of Mrs. Besant's *Karma*, produced in a tasteful manner; *Book Notes*; *The Sanmarga Bodhini*; *This World and the Next*, containing among other articles one on Karma; *Reciprocity*, an essay from the "Spirit world," purporting to be from James G. Blaine, and type written directly, without human agency; the most interesting feature is the publisher's note at the end promising an autobiography of Madame Blavatsky written in the same manner. Says Mr. Wade, the publisher of this pamphlet, in his best American, "She comes to me in the flesh, and talks to me just as powerful as she would have done in life." A verbatim report would be interesting. *The Metaphysical Magazine*, with articles on Karma, symbolism and other subjects; *Notes and Queries*; *Theosophy*, entirely devoted to discussion of recent events; *The Lamp*; *Sadhâna Chatushtâya*, a pamphlet containing a lecture delivered before the Sanmarga Samâj of Bellary; *The Seen and the Unseen*.

A

Women's Printing Society, Limited, 66, Whitcomb Street, W.C.

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LUCIFER.

ON THE WATCH-TOWER.

JULY opened favourably for the Theosophical Society. The President-Founder arrived on the 1st from Paris, where he has been engaged in work on behalf of the Parsîs, interesting some of the Orientalists there in defence of the antiquity of their religion. It is strange that this ancient faith should be so little understood even by its professed followers, and here, as so often elsewhere, Theosophy performs its special mission of aiding a religion to defend itself and to justify its continued existence.

* * *

July 4th and 5th saw one of the brightest and most harmonious Conventions that have been held in London. The Theosophical Society in Europe—or as it is shortly called, the European Section—held its sixth anniversary. On the evening of the 3rd a reception was given to the delegates by the Blavatsky Lodge at the European Headquarters, 19, Avenue Road, where old friends greeted each other and new friendships were begun. From Glasgow in the north to Brighton in the south, from Bristol in the west to Margate in the east, branches had sent up their messengers, the large towns embraced by the Northern Federation contributing a goodly band. The bright little hall resounded with the hum of conversation, and the portrait of H. P. B. gazed out over her flower-adorned chair on the representatives of the Section she founded, over whose first meeting she had presided.

* * *

The first meeting, on the morning of the 4th, was held at the Cavendish Rooms, the President-Founder in the chair, and was

devoted entirely to business. Addresses were read from the other Sections of the Society, and during the Convention telegrams came in from Australia, South Africa, America, and various parts of Europe, reminding the Section of the international character of the great organization to which it belongs. The chairman's address was very warmly received, and then the Convention settled down to business; it received and applauded much the report of its General Secretary, re-elected all its officers, and then appointed a small Committee to consider the reports of the other Sections on the proposed Revised Rules, and to bring up a report on the morrow. Representatives of many lodges gave the views of their members on the proposed changes, and with some other business the meeting came to an end. After passing a hearty vote of thanks to Countess Wachtmeister for her work, resolutions were proposed and passed of sympathy and friendship to the American Section (proposed by Mrs. Oakley, Blavatsky), the Scandinavian Section (Dr. Nunn, Bournemouth), the Australian Section (Mr. Hodgson Smith, Harrogate), the New Zealand Section (Mr. Banbury, East London), the Indian Section (Mr. C. W. Leadbeater, London), and the leaders of the Buddhist educational movement in Ceylon, working under the T. S. (Mr. Corbett, Manchester).

* * *

The Convention met at Headquarters in the afternoon and was duly photographed, and then betook itself to Theosophical conversation, only interrupted by tea at 5 o'clock. The General Meeting was held in the small Queen's Hall in the evening, and was addressed by the President-Founder, Mr. Mead, Mr. Keightley, and myself.

* * *

Business came to the front again on Sunday morning, in the Cavendish Rooms once more, and the report of the Committee on the rules being brought up, it was discussed with so much good feeling and unity of purpose, as well as business-like clearness, that at the end of two hours all the knotty points had been disposed of and the report of the Convention was ready to go before the General Council. Mr. Sinnett, the Vice-President, made a particularly lucid and convincing speech on the real nature of the Brotherhood de-

clared in the First Object. The remaining business being disposed of, the President delivered the closing address, thus bringing the official programme to a conclusion.

* * *

The delegates and many friends met again at Headquarters in the afternoon, and most foregathered once more at the Queen's Hall lecture in the evening. Then came the inevitable scattering, and one of the pleasantest Conventions ever held by the European Section came to its end, though a few delegates were able to remain over for the "At Home" at Avenue Road on the following day.

* * *

Spookland has been very busy lately with H. P. B. Ever since she left us we have had mediums who claimed to be controlled by her, and a funny collection, in truth, should we have if we could form into a single group the many pseudo-H. P. B.'s who have come to us from Kâmaloka. The first great outburst naturally followed close on the heels of her departure, and from Australia, America and various parts of Europe came news of her "spirit"; messages were showered on us from every quarter, alike in one thing only—their unlikeness to H. P. B. Then came a lull, but now the storm is on us again, as irrational as ever. We hear of her controlling a medium up in the north of England, of her manifestation at Brixton, and of one most enterprising claimant who has written over one hundred and seventy-seven folio pages on a Yost typewriter, recounting H. P. B.'s eventful life in her own person. The gentleman so highly favoured by this last tricksy sprite is Mr. J. M. Wade, of Boston, U.S.A. We hear also of another happy one, also from the same highly favoured land, in whom the veritable H. P. B. is supposed to dwell. Needless to say that in all these manifestations H. P. B. as spook carefully avoids the people with whom H. P. B. in the flesh was most closely connected. A good many unwary people are deceived by the very audacity of the impositions, but her pupils prefer to abide by H. P. B.'s own plainly-expressed determination that she would never use any "medium" as a vehicle of communication, and that if anyone claimed to be controlled by her we might be certain that "it was a lie." Every student of course knows that a person of

H. P. B.'s occult position does not need the aid of any "medium" in order to communicate with friends.

* * *

Another point of interest that it is well to recall just now are her statements regarding her own reincarnation. Over and over again she told those around her that her Master was arranging for her next incarnation, and that she was to take over the body of a youth of Indian parentage. She used to rejoice in the fact that she would not again have to inhabit a female form, unsuitable as it was for her marked idiosyncrasies, cramping her energies in many ways. It is a knowledge of this fact which has made many of us anxious to keep alive in western hearts the love and reverence for India always inculcated by H. P. B., and has made us oppose the vehement attacks on modern India that were published a year ago in America. We know that H. P. B.'s statement as to her immediate future may be relied on, and that she will return among us in due course as a modern Indian; naturally then we do not wish that worker to be hindered, when he comes, by national and racial jealousies. Let us try to draw East and West together, so that each may supply the deficiencies of the other, and never set the one against the other as rival. Both have evolved special capacities and aptitudes, and these are complementary, not antagonistic.

* * *

Mrs. Bloomfield Moore writes that in his final report to the Franklin Institute in Philadelphia on Mr. Keely's discoveries, Professor Lascelles-Scott says: "From a lengthened personal examination of Mr. Keely's appliances, I am distinctly of opinion that he has discovered a force hitherto absolutely unknown, and that he holds within his grasp a driving power, or means of performing mechanical work, which might be called illimitable." What remains doubtful is whether Mr. Keely will be allowed to discover any way of making this power available in hands other than his own.

* * *

Mr. A. P. Sinnett sends the following:—

The progress of modern science is continually bringing us nearer to results long foreshadowed by occult teaching. Some of

the latest achievements in this direction are to be recognized in the curious reactions attainable by the use of the new carbides, themselves the product of new chemical resources provided by the electric furnace. This appliance gives rise to a temperature never before attained by any artificial process. We cannot measure the high temperatures of incandescence with exactitude, but whatever, in thousands of degrees, may be the greatest heat developed by the combustion of coal in the best designed blast furnaces, the oxy-hydrogen flame is at least a thousand degrees hotter, and in the chemical laboratory will fuse substances that resist the heat of any coal furnace. The electric furnace in turn—where the substance to be treated is bathed in the electric arc—gives rise to a temperature at least a thousand degrees higher than that of the oxy-hydrogen flame. With this heat at his command M. Moissau and other chemists following in his footsteps, have found that carbon can be forced into chemical union with various metals never before, or only to a very limited extent, separable from their oxides. The most remarkable of the products so obtained is calcium carbide, destined perhaps to play a very important part in the economy of human life, by reason of its behaviour in contact with water. It decomposes water under conditions which yield acetylene gas, a hydro-carbon with many interesting properties never studied till the other day because the gas has never hitherto been procurable except by circuitous processes very difficult to carry out. But the carbides of some other metals are even more interesting, though perhaps less important industrially than calcium carbide. Magnesium carbide, for instance, yields other hydro-carbons besides acetylene in the course of its reactions with water, and some of these are of a kind that have hitherto been regarded as belonging to the "organic" series, for the production of which we have had, till now, to depend exclusively on the chemistry of Nature. It is unnecessary here to go into the examination of formulæ, but the upshot of the work done in this department—as set forth a few weeks ago in the course of lectures by Prof. Dewar at the Royal Institution—is that we can now by direct synthesis of the raw inorganic elements obtain, or indeed actually manufacture, organic substances which in combinations among themselves in turn become the vehicles in which Nature

engenders Life. We may be still a long way from being able actually to manufacture protoplasm, but we have set out along a road plainly leading towards that consummation in the end. And that achievement was long ago foreshadowed in some of the earliest adept teachings given to the Theosophical Society, as in reserve for science at a still future date. A time would come, we were told, when the chemists of a later race would be occupied not merely with the reactions of matter but with the generation of life. Physical science has much to learn before that era will dawn, but it is "on the path." Meanwhile it is interesting for occultism to watch it unconsciously vindicating the views of Nature they have already been enabled to take, even though its leading exponents have not yet learned to avail themselves of those views in order to hasten their progress.

* * *

An interesting letter is sent to *Nature* by Mr. Francis Galton. He heads it, "A Curious Idiosyncrasy," and relates an account given to himself by Colonel M., a gentleman who is made quite ill by seeing or hearing of any accident to a finger-nail. Colonel M. says:

"From my earliest remembrance, and still up to now, any sight of an injured nail in any person, even if a total stranger, or any injury, however slight, to one of my own nails, causes me to break into a deadly cold perspiration, with feeling of sick faintness. But still further; if I chance to hear any one else narrating in casual conversation any injury of this particular sort to themselves or others, it brings on me exactly the same feeling I have described above. So much is this the case, that many years ago, when I was in the prime of life, at a large dinner party, when one of the guests near me persistently chanced to go on talking minutely of some such little accidental injury that had befallen him, I turned very faint, tried all I knew to shake it off, but could not, and presently slid right under the table quite unconscious for the moment. This is the more singular because on no other point am I in the least squeamish. In old days I have seen soldiers flogged before breakfast without its affecting me, though some of the rank and file would be very much upset, and in cases of death, illness, or wounds, I have never experienced, as an onlooker, the sensations I have alluded to above."

The only incident suggested as bearing upon the peculiarity was "that the mother of Colonel M. had pinched her own finger-nail badly shortly before his birth," and Mr. Galton remarks:

In reply to further questions, I learn that the injury to the mother, however painful at the time, was not so severe as to leave a permanent mark. Also, that no analogous peculiarity is known to exist among the near relations of Colonel M., of whom he specifies his father, brother, three sisters, nephews and nieces. He has no children.

This anecdote proves, so far as the evidence goes, that a very peculiar idiosyncrasy may spring suddenly into full existence, and need not develop gradually through small ancestral variations in the same direction. It is a more astonishing phenomenon than the equally sudden appearance of musical faculty in a single member of a non-musical family, being very special, and so uncommon and worse than useless that its ascription to reversion, in the common sense of the word would be absurd. That is to say, it would be silly to suppose a sickly horror of wounded finger-nails or claws to have been so advantageous to ancient man or to his brute progenitors, as to have formerly become a racial characteristic through natural selection, and though it fell into disuse under changed conditions and apparently disappeared, it was not utterly lost, the present case showing a sudden reversion to ancestral traits. Such an argument would be nonsense.

A possibility that would be scouted by "men of science," is that the Ego now inhabiting the body called Colonel M. had suffered in his last incarnation some injury to a nail so severe and agonizing that the memory of it shows itself as a magnetic shock when any similar injury is brought before the consciousness. If a man were tortured to death and part of the torture were pulling out the nails —a favourite form of torment in ecclesiastical proceedings—such a result might accrue.

* * *

The *Pall Mall Gazette* is about fifty years late in regarding Baron Reichenbach's careful series of experiments as of importance. It says truly that he "has been usually regarded as a charlatan," but that is the fate of everyone a little in advance of his time. Serious students who are not blinded by prejudice have always regarded him with the respect due to an investigator so laborious and so candid as the famous chemist, and they have been rewarded for their fair-mindedness by receiving much instruction and much useful suggestion. The *Pall Mall Gazette* now speaks of them under the heading, "An Account of some Marvellous Experiments," and seems almost to hint that the Röntgen rays might be perceived by sensitives without the sensitives being fraudulent—a great advance in journalistic liberality. It winds up its article by some remarks that deserve reproduction:

At first blush there would seem to be reasons against believing that magnetism could possibly be a phenomenon of the same order as light and electricity. It occasions no heat that the most delicate instruments can detect; it ought not, therefore, to be a form of wave energy. But who can tell? Out of the mouths of babes and sucklings may come forth truth, and it may be that the impressions of sickly, abnormal beings, "sensitives," whose nerves are screwed to a higher pitch than ours, are worth considering and investigating; that they have perceptions unknown to us. The most difficult thing of all for human intelligence to realize is its own limitations. It rejects as unnatural all that may be beyond its ken; and while ready enough to recognize that it has knowledge of many facts unknown to the lower animals, cannot admit the analogy that there are doubtless things in heaven and earth beyond its own capacity also. Yet the course of science is one long triumph of the impossible. The Röntgen rays were hopelessly impossible yesterday; to-day we are reading by their rays the innermost secrets of nature. Visible magnetic rays are impossible to-day. To-morrow they may become a commonplace.

And to-morrow "sensitives" may be regarded as something more than "sickly abnormal beings," and it may be admitted that by careful training senses higher than the average may be developed.

* * *

Dr. Baraduc's remarkable experiments, on which we hope to say something next month, will scarcely yet be regarded as anything but "impossible." The *Standard* correspondent naïvely remarks that if Dr. Barraduc's statement had been made "before Dr. Röntgen had rendered his discovery public, very few people would have been inclined even to enquire into the matter." That is just the trouble; people are hypnotized by tradition and do not enquire. However, the correspondent gives one case of thought-photography which may awaken thought:

Dr. Istrate, when he was going to Campana, declared he would appear on a photographic plate of his friend, M. Hasden, at Bucharest. On the 4th of August, 1893, M. Hasden at Bucharest went to bed with a photographic plate at his feet and another at his head. Dr. Istrate went to sleep at Campana, at a distance of about three hundred kilomètres from Bucharest, but before closing his eyes he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr. Barraduc that marvel was accomplished. Journalists who have examined the photograph in question state that it consists in a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man.

BUDDHISM, CHRISTIANITY AND PHALLICISM.

By H. P. Blavatsky.

Works by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's *On the Worship of Priapus*, and the *Ancient Faiths*, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of General Forlong's *Rivers of Life*. Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism*.

As an elaborate account of this work—that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity—would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism** and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress—erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe—the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against "sexual worship at home," according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this "mystic" production of Mr. Hargrave Jennings' to the advent of Theosophy. However it may be, and whosoever may have inspired

* *Phallicism, Celestial and Terrestrial, Heathen and Christian*; its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism.

the author, his efforts were crowned with success only in one direction. Notwithstanding that he proclaims himself, modestly enough, "the first introducer of the grand philosophical problem of this mysterious Buddhism," and pronounces his work "undoubtedly new and original," declaring in the same breath that all the "previous great men and profound thinkers [before himself] labouring through the ages [in this direction] have worked in vain," it is easy to prove the author mistaken. His "enthusiasm" and self-laudation may be very sincere, and no doubt his labours were "enormous," as he says; they have nevertheless led him on an entirely false track, when he asserts that :

"These physiological contests [about the mysteries of animal generation] . . . . induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the phallic worship. They led to violent schisms in religion, and to Buddhism."

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us: "Comprises within the limit of a modest octavo all that can be known of the doctrines of the Buddhists, Gnostics, and Rosicrucians as connected with phallicism."

In this he errs again, and most profoundly, or—which would be still worse—he is trying to mislead the reader by filling him with disgust for such "mysteries." His work is "new and original" in so far as it explains with enthusiastic and reverential approval the strong phallic element in the *Bible;* for, as he says, "Jehovah undoubtedly signifies the universal male," and he calls Mary Magdalen before her conversion the "female St. Michael," as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author's chief desert and credit. But all the merit of the boasted "conciseness and brevity" of his "modest octavo" disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of

his readers will follow or even share his "enthusiasm . . . . converted out of the utmost original disbelief of these wondrously stimulating and beautiful phallic beliefs." Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the maëlstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil—only applying it to black magic:

"The greatest victory of Satan was gained on that day when he succeeded in making himself denied."

It may be said further, that "Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat," its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called "privileged" classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediæval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in the Roman Church and calling it "true, although doubtless of profound mystical strictly 'Christian' paradoxical construction," he is wrong in calling it the "celestial or Theosophical doctrine of the unsexual,

transcendental phallicism," for all such words strung together become meaningless by annulling each other. "Paradoxical" indeed must be that "construction" which seeks to show the phallic element in "the tomb of the Redeemer," and the yonic in Nirvâna, besides finding a Priapus in the "Word made Flesh" or the LOGOS. But such is the "Priapomania" of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the "divine magic of generation." "Phallic ideas," he says, are "discovered to be the foundation of all religions."

In this there is nothing "new" or "original." Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of "phallic stones" (unhewn)—of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was pre-eminently a male deity—a Priapus—is now proven absolutely and without show of useless mysticism, by Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*, published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found "a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the phallic worship"? "No previous writer has disserted so fully," he adds with modest reserve, "upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers as to what lies remotely in nature in regard to the origin of the history of the human race."

There is one thing really "original" and "new" in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every "heathen" nation,

those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldæan Tower of Babel—"that magnificent, monster, 'upright,' defiant phallus," as he puts it—an age "soon after the Flood"; and to the Pyramids "a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C." The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: "Everything goes to show a work which is essentially an act, and has the value of a collective labour."

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history . . . or have never been recorded in history . . . remaining only as a tradition."

This is denied point-blank by initiated Brâhmanas.

If the above be given on Col. Wilford's authority, then the author of *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Müller's *Science of Religion* to find therein the detailed history of Col. Wilford becoming—and very honestly confessing to the fact—the victim of Brâhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the Purânas. The true history of the dispersion and the cause of the great war are very well known to the initiated Brâhmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped

in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the "Sons of God," the B'ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution "into generation," *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first "pillar of unhewn stone," the first objective "*sign* and witness to the Lord," creative, generative, and the "Father of man," was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness—not even patriotism—of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great "change," Karma, whether called personal or impersonal Providence, will see no difference between those who set an altar (horizontal) to the Lord in the midst of the land of Egypt, and a pillar (vertical) at the border thereof (*Is.* xix. 19) and they "who seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards"—for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the "Great War" and was the reason for the "Great Flood" of Atlantis; for this reason also the Initiates—those who had remained true to primeval Revelation—formed

themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brâhmanas, the descendants of the "mind-born Rishis and Sons of Brahmâ" dates from those days, as also do the "Mysteries."

Natural sciences, archæology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded. *Vox audita perit: litera scripta manet.* Published admissions cannot be made away with —even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clearer. Occult teaching will at last be examined in the light of science, physical as well as spiritual.

On a Suicide.—"Suppose that he sought death only to escape from sinning?"

"Then he will have to face the like temptation again and again, and all the sorrow of it, and all the pain, even for a thousand times a thousand times, until he shall have learned to master himself. There is no escape through death from the supreme necessity of self conquest." *Kokoro*, by Lafcadio Hearn, p. 168.

THE LIVES OF THE LATER PLATONISTS.

PLOTINUS.

(Continued from p. 302.)

His Gentleness and Modesty.

He was exceedingly patient and gentle with his questioners, and displayed a remarkable vigour in his answers; and we read of his being closely questioned by Porphyry for no less than three days on the profound question of the mode of union of the soul with the body, and of his patient solution of his pupil's doubts.

Plotinus was also exceedingly modest, so that when his old fellow-student Origen one day visited his lecture-room, he at once dismissed the audience, saying that "the desire of speaking vanished when the lecturer perceived that he was to speak to those who already knew the subject."

His Refutation of Erroneous Views.

Though Plotinus was not himself much given to the interpretation of mythology, and wrote no distinct treatise on the subject, he nevertheless approved of work of this kind. Porphyry was especially devoted to such studies, and on one occasion, when the birthday of Plato was being celebrated, recited a poem on the meaning of the term "sacred marriage" as used by such masters of mythology as Orpheus; on which a sceptical visitor remarked that Porphyry must be mad. But Plotinus turning to his friend and pupil exclaimed aloud: "You have shown yourself both poet, philosopher and priest."

Plotinus also sternly rebuked the sophistical and licentious casuistry of a certain class of young profligates with a knack of speaking and writing, who then as now occasionally obtruded themselves on the public notice; and on the occasion when a certain

Diophanes read an apology for the vicious ideas of the drunken Alcibiades, a character in *The Banquet* of Plato, Plotinus could scarcely keep his seat while the speaker declaimed his thinly-veiled immoralities, doubtlessly imagining that he was "beautifully" adorning the subject with the highest "art." Several times did the philosopher stand up as though to leave the room, and though he remained until Diophanes had finished, it was only to bid Porphyry refute the casuistical harangue, and this he did with complete success, to the great delight of his master.

Plotinus, moreover, being a skilful mathematician, investigated the doctrines of the astrologers of the period, and frequently refuted many of their views in his writings.

At that time, also, there were many, both in the ranks of the Gnostic Christians and elsewhere, who were "heretics from the ancient philosophy," that is to say the Platonic tradition. The leaders of the heresy were Adelphius and Aquilinus whom Eunapius calls the "schoolfellow" of Porphyry; they based themselves on the writings of Alexander of Africa, Philocomus, Demostratus and Lydus, together with certain spurious revelations of Zoroaster, and the mystical writings of Zostrianus, Nicotheus, Allogenes, Mesus, and others; their main contention being that Plato had not penetrated the "depth" of the spiritual essence, with the assumption, of course, that they had done so. Plotinus frequently refuted their views in his lectures, and also wrote a treatise against them entitled *Against the Gnostics*.

But the main refutation of these "revelations" was left to his disciples Amelius and Porphyry, of whom the former wrote no less than forty books against the book of Zostrianus, and the latter showed by elaborate arguments that the writings they circulated under the name of Zoroaster were not the genuine doctrines of the Persian sage, but recent fabrications of the "heretics." This is an interesting piece of information as authenticating the "oracles" preserved chiefly by Proclus. For if the so-called Chaldæan or Zoroastrian Oracles quoted by Proclus passed as genuine among the later Platonists after the searching scrutiny of Porphyry, who was master of the Chaldæan language, then they could not very well be "forgeries of the Neoplatonists" as scholasticism, to suit its prejudices, wildly asserts.

Who these Gnostics were, however, is buried in impenetrable oblivion. We know, as we have already remarked, from the writings of the Fathers, especially from the long treatise of Hippolytus, that one of the Church's main contentions against the Gnostics was that their "wisdom" was "of Plato and not of God." Here we have an interesting side-light thrown on Gnostic controversy, and find the Platonists in their turn rejecting Gnostic views as "not of Plato." The truth of the matter is that there were as many views of religio-philosophy in those days as there are sects of Christianity or Brâhmanism in our own. The name "Gnostic" was of the loosest possible signification; heresy was triumphant, and stability and orthodoxy in things philosophic and religious were unknown in those cataclysmic days of belief and thought.

The Opinion of his Contemporaries.

Though Plotinus had no personal enemies there were many who looked upon him as a trifler in philosophy, for he disdained all the artifices of the sophist and delivered his lectures as though he were holding a private conversation with his pupils. But the truth of the matter is that they did not understand the depth of the man, for he did not easily disclose the syllogistic necessities which underlay his teaching, probably owing to his early training with Ammonius. Even Porphyry was a long time before he was convinced, and really fathomed the teaching, and it was Porphyry who induced Plotinus to disclose his system in a more systematic manner. The same opinion was held by Longinus, whom Porphyry calls the "first critic of the age," concerning the writings of Plotinus. At first he could not understand them, and wrote against some of the philosopher's views, but finally he changed his opinion completely, and compared the books of Plotinus to the most excellent works that had ever been produced.

His Departure from Life.

Plotinus departed from this life in his sixty-sixth year, at the country seat of one of his old friends in Campania. For years he had been suffering from the effects of the terrible plague which had devastated the Roman world. This furious pestilence which lasted no less than fifteen years (250-265), as Gibbon says, "raged without

interruption in every province, every city, and almost every family of the Roman empire. During some time five thousand persons died daily in Rome; and many towns that had escaped the hands of the barbarians were completely depopulated." This terrible scourge appeared at Rome in 262, and left its poisonous germs in the constitution of our philosopher, and finally seized hold upon him so that he gradually lost his voice and sight, and his hands and feet were covered with ulcers. Nevertheless he continued to lecture and write as long as it was physically possible, and finally passed quietly and peacefully away with the unforgettable words, "And now I will endeavour to unite the divine in myself with the divine in the universe."

Of the three modes whereby the soul can rise to higher things, music, love and philosophy, Plotinus chose philosophy or the path of wisdom. The object of music is harmony, of love beauty, and of philosophy truth. Truth is one, simple and universal, embracing goodness, and beauty, and justice, where subject and object blend in ineffable union.

Prior to our philosopher, the interpreters of Plato ascended no higher than universal mind and being, but Plotinus especially occupied himself with the most transcendental of Plato's intuitions, and basing himself on the *Parmenides* and the sixth book of the *Republic*, showed that there was a principle superior even to "being," namely the One, the Good, supremest Deity. But of this, and the conception of the trinity consisting of the One, universal mind and universal soul, and the rest of his teachings, it would be too long to write in the present essay, even if we were really competent to do so.

His Heaven-World.

It may be of interest to append here a version of part of the response of the oracle at Delphi, when interrogated concerning the state of the soul of Plotinus after death. It is of special interest as setting forth the Greek conception of Devachan, or rather that phase of devachanic existence appropriate to the soul of a philosopher. Thus then spake the oracle of Apollo, who of old declared: "I know the number of the sands and the expanse of the sea; I understand the dumb, and give ear unto him who uttereth no word."

"Genius, once man, but now, into the state more god-like of an angel passed, since thou has burst the bonds that shackle man. With rapid strokes the waves of roaring tumult thou hast o'er-breasted, borne up by thy stout heart, unto the shore of the wide mantling heights far from the crowd of sinning men, to plant thy feet upon the peaceful plain of the pure soul, where shines God's brightness, where His laws hold sway in all their purity apart from lawless sin.

"Aye, even while on earth, when leaping to escape the bitter waves of blood-fed life and all its sickening whirls, 'mid billows and 'mid din unthinkable, to thee there often from the blessed ones appeared a sign hard by. Oft when the glances of thy mind in crooked paths desired to stray, with their swift power the deathless ones raised them unto the spheres and plain immortal of the way direct, sending a frequent ray of glories for thine eyes to see, out of the murky darkness.

"Nor did deep sleep weigh quite thine eyelids down, but rolling from thine orbs the heavy cloud of gloom, while tossed upon life's waves, thou didst behold many fair sights that no one readily hath seen, e'en among those who unto wisdom's womb have played the midwife.

"But now, since thou hast struck thy tent, and left the tomb of thy angelic soul, thou hast already joined the band of angel-men, breathing sweet zephyrs, where friendship reigns, and love so fair to see, full of pure bliss, and fed with streams divine that flow from God; whence come the bonds of love, and gentle breeze, and quiet sky; where dwell the brethren of the golden race of mighty Jove, Minos and Rhadamanthus; where Æacus, the just; where Plato, power divine; where too Pythagoras, most virtuous soul, and all who form the choir of deathless love, and share their birth with the most blest of powers; where heart for aye is glad with joyful bliss. O happy man, labours past number thou hast borne, and now 'mid powers chaste thou tak'st thy place arrayed with mighty lives."

In all of which the leading idea is that the bliss of the philosopher will consist of his communion with the great ones among men who had raised themselves to the ranks of the gods, in other words the great teachers of humanity, or Lodge of the Masters.

The Disciples of Plotinus.

The most famous disciple of Plotinus was Porphyry, to whom we shall devote the next "Life." Of the rest Amelius was the best known. He was a Tuscan by birth, his proper name being Gentilianus. He attached himself to Plotinus three years after the latter came to Rome, and was therefore with him no less than twenty-four years. Amelius was the most laborious of all the pupils of Plotinus, but he had not the genius or literary ability of Porphyry. He had originally studied under Lysimachus, the Stoic, and under Numenius, the Syrian, to whom reference has already been made. In fact he had committed the whole of the teachings of Numenius to memory. As already stated, Amelius wrote a lengthy treatise against the "revelation" of Zostrianus; he also wrote a book entitled *Concerning the Difference between the Teachings of Plotinus and Numenius*, which he dedicated to Porphyry. This task he undertook to refute the false accusation that Plotinus plagiarized from Numenius, and we shall agree that no one was more competent to write such a treatise than Amelius, who was so intimately acquainted with the teachings of both these famous philosophers. He further composed a treatise *On Intelligibles* which removed the doubts of Porphyry and converted him to the views of Plotinus. Amelius moreover wrote no less than one hundred books of notes on the lectures of Plotinus, and though these have been lost, some fragments are to be recovered from Proclus, Stobæus, Olympiodorus and Damascius, and several of the Church fathers. After the death of Plotinus, Amelius retired to Apamea, in Syria, where he adopted Hostilius Hesychius as his heir, and bequeathed to him his MSS.

But Plotinus had many other devoted disciples, and large numbers were attracted to his lectures through their love of philosophy. Of his immediate circle we may mention the physician Paulinus, presumably a Jew, of Scythopolis, formerly called Bethsana or Bethshan, who owing to his erroneous notions was humorously dubbed by Amelius "Miccalus, the midget," the diminutive of the Greek μικρός. Eustochius, another physician, by birth an Alexandrian, was also a devoted friend, and became a genuine philosopher. It was he who was with Plotinus in his last moments, and preserved the last words of his master. Yet another physician was numbered among the intimate disciples of

Plotinus, an Arabian called Zethus, who was exceedingly skilful in his art. He also devoted much time to politics, but was finally dissuaded from his political life by Plotinus, who loved him dearly, and often visited him at his country seat six miles from Minturnæ in Campania. In fact it was in his house that Plotinus passed away, but Zethus had already gone before him, and the house was then owned by Firmus Castricius, whose life was one long devotion to virtue, who also greatly venerated Plotinus, and was the bosom friend of Amelius and Porphyry. It was to Castricus that Porphyry dedicated his treatise *On Abstinence from Animal Food.* Castricius himself also wrote a commentary on the *Parmenides* of Plato, which is lost. We may also mention Zoticus, a critic and a poet; as a critic he carefully revised the voluminous epic of the mythologist-poet Antimachus, the friend of Plato, whom the Alexandrian grammarians considered as second only to Homer, and as a poet he turned the Atlantic History in Plato's *Critias* and *Timæus* into graceful verse.

But not only were the pupils of Plotinus drawn from the ranks of art and science; among his auditors were a number of men of senatorial rank, of whom Marcellus Orontius, Sabinillus and Rogatianus became his direct disciples. Rogatianus even abandoned his riches, dismissed his servants, resigned his public offices, and dedicated himself entirely to the philosophic life, and not only was he cured in soul, the philosopher being the "physician of the soul" according to Porphyry, but was also by his philosophic habit of living cured of his physical ailments which had previously crippled him.

And not only were men the disciples of Plotinus, but also a number of women, for as Taylor correctly says, many illustrious ladies "adorned the Platonic schools by the brilliancy of their genius, and an uncommon vigour and profundity of thought." Thus we read of Gemina, with whom our philosopher made his home in Rome, and of her daughter also called Gemina, of Amphiclea, who subsequently married Ariston, the son of Jamblichus, and of Chione, who together with her children lived in the house of the philosopher, and whose necklace was stolen as narrated above.

But of all his disciples the most famous was Porphyry, the Tyrian, of whom we shall now treat at greater length.

PORPHYRY.

(233—305?)

Early Years.

The data from which to reconstruct the life of Porphyry, the philosopher and most learned critic of "Christianity," are very meagre. Porphyry was born of influential and moderately wealthy parents; he calls himself a Tyrian, but Jerome styles him Batanæotes, a word which has given rise to many conjectures, especially as it is sandwiched among insulting epithets which testify to the exuberance of the vocabulary of the ecclesiastical writer, if not to his love of accuracy. The most probable explanation is that Porphyry was born in a small town called Batanea, close to Tyre. His proper name and that of his father was Malek (Hebrew, MLK), signifying "King" in the Syro-phœnician tongue. Hence it was that his teacher Longinus called him Porphyrius (Πορφύριος), or "Purple-clad," the usual colour of royal robes, while Amelius called him Basileus, the direct Greek equivalent for "King."

In his earliest years he was acquainted with Origen, who must have been the Origen of whom Porphyry speaks several times, namely, the Platonic philosopher, and not the Church father. His first instructor was Longinus, with whom he seems to have remained up to his twentieth year; he appears to have been the great critic's favourite pupil, laying the basis of a friendship that remained unbroken throughout life. In his twentieth year he paid his first visit to Rome, and made the acquaintance of Plotinus, who was then living a very retired life, and instructing his pupils privately. But Porphyry's visit was of very short duration, and for the next ten years we have no information of his doings, except conjecturally that he spent his time in the University of Athens, for we know that he lived for some time in that famous city of philosophy. Ten years later he once more returned to Rome, being then thirty years of age (263 A.D.), and attached himself with all his heart to Plotinus and his teachings. For six years he remained with his master, and was the life and soul of the community, eliciting from Plotinus by his unremitting questioning the most important treatises of the Enneads, and playing the part of the most distinguished pupil and helper of the sage.

His Disgust with Life.

At the end of these six years, however, the sublime ideas and transcendental illuminations of Plotinus, coupled perhaps with his own initial want of success on so difficult a path, filled Porphyry with such a disgust for his bodily limitations that he foolishly resolved on starving himself to death. Suicide in those days was considered by many, especially by the Stoics, as an honourable exit from life, by no means incompatible with that *honestas* which we may perhaps translate as the "conduct of a gentleman." But Plotinus speedily divined the intention of his favourite pupil, and proceeded to point out his error, playing the part of the true philosopher or physician of the soul. The accounts are somewhat confused; either Plotinus sent Porphyry immediately away to Sicily for a thorough change of air and scene; or Porphyry himself fled from Rome to a friend called Probus, who lived near Lilybæum, the westernmost point of Sicily. Plotinus followed him, and found him lying on the ground as one dead, and only with great difficulty recalled the soul to the body, the sage subsequently elaborating his exhortations into his treatise *On Providence*.

His Later Years.

Some eighteen months or two years after this event Plotinus died in Campania, Porphyry being then about thirty-eight years old and still absent in Sicily. Of the subsequent life of Porphyry we know even less than of his previous years. We are told by himself, however, that he lived to a good old age, for it was not until his sixty-eighth year that he enjoyed the Divine Communion, that supreme union, which was the consummation of philosophy. He appears to have spent a considerable time in Sicily, where he completed the laborious task of editing the Enneads of Plotinus, and where among many other works he wrote his fifteen books entitled *Against the Christians*. On the death of Plotinus he became the recognized head of the School, and enjoyed a brilliant reputation. Even before his departure to Sicily his fame had spread, but he was then looked upon rather as the mouthpiece or satellite of his master, than as an independent luminary of philosophy. Subsequently the real worth of the man became recognized, so that

when he returned to Rome and began to lecture, with wonderful force and grace, the "Senate and Roman people" became his devoted admirers, and subsequent generations, because of his lucidity and perspicuity, called him by way of distinction, "*the* philosopher." It was the custom to designate the "links" of the "golden chain" of philosophers, as Damascius calls them, by distinctive epithets. Thus we read of the wisdom-loving Pythagoras, the wise Socrates, the divine Plato, the ingenious Aristotle, the great Hippocrates; and among the later "links" of the God-taught Ammonius, the great Plotinus, the most discerning Longinus, the noble Amelius, the wonderful Theodorus, and the divine Jamblichus.

Porphyry seems also to have visited Carthage, which was within easy distance of Lilybæum, but beyond the mere fact we know nothing. After Plotinus' death his old master Longinus wrote Porphyry most pressing and affectionate letters, urging him to return to Syria and bring with him the whole of the Plotinian MSS., and follow the example of his friend Amelius who was already at Apamea. But Porphyry could not be persuaded.

In 302, when already seventy years of age, he married Marcella, a Roman lady and the widow of a friend. The marriage was purely Platonic as Porphyry distinctly states, his chief desire being to give her and her seven children a home, and to educate them in philosophy. But ten months later he was called away on business connected with "the affairs of the Greeks," whatever that may mean, and was absent some considerable time. It was on this occasion that he composed his famous *Letter to Marcella*, which is one of the most charming treatises on ethics which have ever been written. Porphyry is said to have died at Rome, about 305 A.D.

His General Character.

So much, or rather so little, as to the outer facts of the life of one of the most famous men of antiquity; we shall now add a few words as to the general character and genius of the man. The distinguishing characteristic of Porphyry was his devotion to the ethical side of philosophy; it was especially this side which attracted him to Plotinus, and which was the keynote of his studies. But the

ethics of Porphyry were far removed from mere sentimentality, or a mawkish goody-goodiness; they were based on philosophy, based on the most careful dialectic, based on scientific facts, at any rate for those who will extend science into psychic things. A manly, upright view of life that looked all men and all gods straight in the face. But above all things Porphyry applied his ethical teachings to the facts and details of life. He was what is called "practical," and this characteristic is especially brought out in his method of philosophizing. Previously the philosophers of his School had been given to obscurity, even the best of them. Plato did but hint at many things; Ammonius, as we have seen, had avowedly two distinct methods; Plotinus was obscure, and but for Porphyry would have remained to a great extent unintelligible. But with Porphyry the method changes. Whether or not this change came about in a natural way, or was a distinctly conscious policy of the School, we do not know; we do know, however, that with Porphyry the old obscurity and veiled hints gave place to a clearness of exposition of the most gratifying character. Thus he wrote *On the Veiled Doctrine of the Philosophers*, or those doctrines which had intentionally been rendered obscure, and were as enigmatical as the mythology of the poets; Porphyry interpreted these veiled sayings and threw a flood of light on the matter. Although a man of immense erudition, he did not allow his learning to obscure his meaning, but was in all things clear and precise, so that Eunapius styles him a "Hermetic chain let down for the benefit of mortals," a rhetorical phrase based on the Homeric simile of the golden chain that was fabled to support the world, and qualified by the epithet Hermetic, significative of Hermes, the god of interpretation.

Thus we find that Porphyry not only devoted his energies to writing certain books of "Introductions" and "Elements" which were absolutely indispensable for a clear understanding of philosophy, but also gave attention to the interpretation of myths; not, however, that he enunciated any set canon of interpretation, for the corrupt state of mythology must have baffled even so clear a mind as that of Porphyry.

His Occult Life.

Another subject to which our philosopher gave his attention

was that of the "oracles." This is one of the most interesting subjects connected with the inner practice of the subsequent members of the School, and deserves special treatment. These inner practices, however, were wrapped up in such obscurity, and were so jealously guarded, that it is almost impossible to make any confident assertion regarding them; nevertheless the outer dogmas revolved round this inner illumination, as planets round a sun. What, then, was the means whereby the "inner light" was made to shine? It is indeed difficult to say.

All who have treated the subject of later Platonism, with the exception of Thomas Taylor and Thomas M. Johnson, have sneered at the mysticism and occultism of these great philosophers as superstition, the ecclesiastical variant being the deception of the Devil. Fortunately at the end of the nineteenth century, now for the first time since the Platonic School was suppressed, a few are able to have some intelligent comprehension of the matter.

In Platonic mysticism, Porphyry represents the intermediate position between the absolutism of Plotinus and the theurgy of Jamblichus. We know that Ammonius, the teacher of Plotinus, used a method of contemplation which was so efficacious that he won for himself the name of the "God-taught." What this method was we are not informed; but if we are to judge from the writings of his disciple Plotinus, who doubtless followed the same practice, it was of the same nature as that which the writers of the Upanishads call Adhyâtma-yoga. The main characteristic of this method is the repeated exclusion of all objects from plane to plane, until finally subject and object blend in one. There is no staying or stopping, no resting on the journey to dwell upon or collate the new facts of experience opened up to the inner vision. "On and onward" is the watchword, until the final goal is reached, the Self, when all wisdom shall be added to the mortal. The difficulties of this stupendous undertaking are many; the chief being that only a very, very few of the most gifted of mortals can achieve such a result in one life. The general danger is that it takes a man away from the facts of life and makes him at every moment, so to speak, "jump off" into the "absolute"; the special danger is that it is very easy to take an only comparatively lofty state of consciousness

for the ultimate goal, and judge of the universe by the limited result achieved.

It may, perhaps, have been in despair of realizing so stupendous an achievement as the "union" preached by Plotinus, that Porphyry so foolishly resolved on suicide. This much, however, is certain, that such a method of contemplation was far too difficult for even trained philosophers, and Porphyry himself was finally persuaded that there were aids that could not lightly be dispensed with. It was doubtless his famous pupil, Jamblichus, who was chiefly instrumental in changing his views, and though he still hesitated on many points, he seems to have recognized the efficacy of at least the "oracles."

G. R. S. MEAD.

(To be continued.)

In all the world there is not one spot even so large as a mustard seed where he has not surrendered his body for the sake of creatures. Then it suddenly seemed to me that this was absolutely true. For the Buddha of the deeper Buddhism is not Gautama, nor yet any one Tathâgata, but simply the divine in man. Chrysalides of the infinite we all are; each contains a ghostly Buddha, and the millions are but one. All humanity is potentially the Buddha-to-come, dreaming through the ages of illusion; and the teacher's smile will make beautiful the world again when selfishness shall die. Every noble sacrifice brings nearer the hour of his awakening; and who may justly doubt—remembering the myriads of the centuries of man—that even now there does not remain one place on earth where life has not been freely given for love or duty.—*Kokoro*, by Lafcadio Hearn, p. 219.

THE SPIRIT OF THE AGE.

(*Concluded from p.* 312.)

But Theosophy as a philosophy of body, soul and spirit has a much richer *répertoire* than these elementary truths. It has much to say as to the primary formation of man, his correspondence with the seven-fold Nature without him, the processes and laws by and under which inner faculties are unfolded, the true regulation of life, the facts concerning death and post-mortem conditions. Something is disclosed of the wealth of vitality around us on unseen planes, and how marvellously varied are the existences which are undetectable by our present faculties. Hints are given, sometimes illustrations, of what astonishing control over natural forces he may acquire who trains himself on right spiritual lines. In fact, analysis of the universe is so vastly more detailed than any otherwise at hand, and exposition of it so much more copious than any elsewhere even imagined, that all presents a different outline and content and quality. Still, it is quite in accord with reason and the moral sense: it violates no inherent probability, startles no true reverence, traverses no just assumption. Indeed, no small part of it seems exactly what a far-seeing mind accepting the elements might have conjectured, and even the part purely new has strongly presumptive credibility from its entire conformity to rational considerations. So far from antagonizing the spirit of the age, it illustrates it.

Of course all through even the more elementary, and in a greater degree through the more recondite sections of Theosophical truth, there is always possibility of irrational presentation. Men do not become clear-headed discriminators and clearly-stating writers by becoming Theosophists, for they carry with them into their new and richer field of thought only such mental equipment as they acquired in the old. Theosophy has no magic power to metamorphose a muddle-brained thinker into a skilled logician, to furnish,

off-hand, nicety of distinction and accuracy of expression and precision of argument, to secure against hasty assumption or ill-judged inference or extravagant statement. It does not confer the cautious discrimination which veers off from propositions inadequately demonstrated, nor yet the sense of humour which perceives an absurdity and would do anything rather than repeat it. In all these respects men are what they were before becoming Theosophists, and will be so until the finer training of their new system changes their quality as it does their views. Meantime they may perpetrate misconception, exaggeration, confusion, nonsense even, and thus come in collision with ordinary human endowments, and in particular with the spirit of the age.

Equally of course must this danger be augmented when any man, however good his general outfit, undertakes exposition of Theosophical territory beyond the two zones to which reference has been made. For here a doubtful peril besets the expounder. In the first place, his mental attitude is necessarily hostile to many of the beliefs which the temper of time, in its extreme manifestations, has evolved. The reaction against superstition has reached incredulity, and as against exaggerated doctrine of the unseen has reached materialism. Theosophy in recalling to a just and temperate view has therefore the character of a protest, and a protester is very apt to suppose that his protest must be directed against all existing belief. He sees many perversions and denials in conventional doctrine which he clearly perceives to be wrong, and, unless of singularly dispassionate temper, is prone to think *all* conventional doctrine wrong, to be denounced in its totality and unsparingly reversed. This, moreover, inclines him sympathetically to whatever the age has renounced, and the very fact that a notion has been outgrown leads him to surmise that it must be true. Thus old discarded superstitions and follies have to him rather a presumption in their favour, and he gently handles such with a tenderness ready for a welcome. He is shy of strong language against mediævalism, and half believes that it was merely a too robust exhibition of truth. This is all in accordance with human nature, though a human nature which better sensing of Theosophy will correct.

In the second place, danger arises from undiscriminating rever-

ence for authority. It is certainly an incalculable boon to Theosophists and to the world that so much has been disclosed. Most, in fact, of what is now so clear to us came as an unveiling from the instructed ones who had power to lift the veil. Where would Theosophy be to-day if it had nothing more to offer than what students on our level had unearthed? And yet, as the Masters do not teach us direct, but communicate through channels which are not inerrant, it may be, it *must* be, that all we get is not precisely just, that there are imperfections and inadequacies and anomalies which it would be folly, not wisdom, to deny. To have infallibility you must have not merely an infallible source but an infallible conduit. We certainly have not the infallible conduit, and therefore not the infallible teaching. But this is not always clearly discerned, and the enthusiastic disciple, deeply grateful for what has been vouchsafed and sincerely anxious to disseminate it everywhere, feels it irreverent to use discrimination, and so repeats parrot-like whatever he finds in print as from sacred names. The bible text advising us to "try the spirits" is not a welcome one, nor yet that other injunction only to "hold fast that which is good."

Thus it comes to pass in present-day expositions of Theosophy, both in its elementary and its more advanced contents, that propositions are sometimes made at which cultivated intelligence opens its eyes, and cultivated humour shakes its head. It will not do to say that they are endorsed by the Masters, for that is not quite certain, and the result would be the same even if it were. When one remembers that the test of a standing or a falling faith is its conformity to reason and the moral sense, one cannot expect to have the place of that conformity supplied by a name. This will not rescue it, nor should it. If the test fails, there is presumption that the teaching has been misunderstood or mis-transmitted, and some other interpretation must be found.

The reader will naturally ask for some illustrations of cases where zealous Theosophists have propounded notions which the spirit of the age is sure to reject. Probably no one who has read much of Theosophical literature has failed to notice some of these and to regret them; nor is this less true of such as have heard much private discussion of Theosophy. I think there are cases in the treatment of that centre of all religious thought—God. A jumble

of metaphysical phrases, half-understood and proving nothing, is supposed sufficient to overthrow the instinctive belief of almost the entire human family; and a few catchwords, meaningless when analyzed, to express a substitute which has no adequacy, no coherency, and no force. I should say that there are other cases in the exposition of planetary and human evolution as sometimes depicted in our literature. Of course there must be mysteries and complications in such a subject, but there might at least be consistency. And yet there may be noticed a strange confusion of names and powers, the same beings having half-a-dozen names, and these names being applied again to other beings, and then the powers commingling and the beings changing places till ordinary brains are bewildered. So too with terms. Can anybody get an intelligible idea of what is an "atom" if he reads Theosophical books? Has "elementary" ever been so defined that it has a definite and persistent meaning? Can any normal reason get at what is meant by spirit being a substance and matter one pole of it? Take the subject of after-death states. A good deal of what is said and written makes the dead a terror to the living and the living a menace to the dead. For if the departed can infest and obsess and utilize us, and if mediums can reach to and drag back the departed, death seems to have lost much of its potency and all of its dignity. Certainly an age which has depopulated the air of witches and demons is not prepared to refill it with spooks, and Theosophy will increase the number of its opponents if it insists on resurrecting ideas which made the Dark Ages darker, and which happily became defunct when light arose. What about "accidental deaths"? Is it any wonder that protests were sounded against some treatments which unconsciously displayed both an arbitrary classification and an unjust doom? Is a man necessarily worse off in the hereafter because he entered it through a stone's falling on his head than through a stone's forming in his heart? And why should a medium have freer access to him in the one case than in the other?

Take the matter of Karma. Force must of course work itself out. But are there no other forces to fray and exhaust it? Is an insignificant matter to which neither actor nor victim gave a thought soon after its occurrence, to persist unaffected by centuries, and

return with undiminished life in later incarnations? Is there no power in nature to end trivialities and abolish worthless pettinesses for which nobody cares enough even to give them a tomb? And may not even Karma be too much a term? There are mysteries in nature not soluble at our present stage. Do we get rid of them by pronouncing a word? Why not frankly say that we are ignorant, and that no phrase is a universal explanation?

Take the matter of oriental literature. In a land so given to spiritual thought there must be much of profound interest to every real thinker. But in a land so given to allegory and fantasy and childish fable, there must be much also of triviality and nonsense. If the various sacred books contained only sober dissertations upon philosophy and religion, a quotation would have inherent weight; but when so much is unintelligible babble which amazes rather than edifies unpartisan readers, why treat the whole as final? If East Indian scriptures are so accurate and priceless a transcript of spiritual truth and motive, why have they failed to preserve their custodians from littleness and narrowness, from social degradation and superstitious trifles and peurile devotion to forms and routines and worthless ceremonies? The West, in its Catholic readiness for truth from any quarter, may welcome such parts of the Upanishads and the Puranas as throw light on speculative questions, but can any man suppose that it will accept the collection as a whole and invite for itself such a future as is the present in Hindustan? There may be as much fanaticism over the Shâstras as over the Bible, and undiscriminating panegyric will revolt in one case as promptly as in the other.

Take the matter of the treatment given Christianity. From the tone adopted by some Theosophists one might suppose that the purest character in religious biography was an invention of the most corrupt writers, and that a religious system which has elevated the lives and cheered the souls of millions was devised and upheld by schemers, hypocrites and swindlers. There certainly have been shocking atrocities perpetrated by Christendom, as there are shocking doctrines still embalmed in its creed, but inability to see the good which has been travestied and the injunctions which have been forgotten disqualifies for fair judgment and reveals an ignorance of the true temper of Theosophy. It will excite antipathy

from the spirit of the age, which insists on fairness in all who claim to be judicial, and will not tolerate in teachers an unteachable disposition.

And so one might take up case after case in the presentation of Theosophic topics, not as cynically observing human tendency to extremes, but as remonstrating against ill-judged handling which must prejudice the enlightened and repel the earnest. We hear of omens and talismans and dreams, of obsessions, black magic, and portents, of devils and charms and incantations, a whole mediæval outfit which would have delighted the citizen of the fifteenth century but which is now four hundred years out of date. It may be well to investigate the germ of fact from which grew those monstrous imaginings, but to accept all as realities which may at any time re-manifest and shatter doubters is to imperil a whole system of philosophy and degrade intelligent thought. The spirit of the age waves this away; if it vouchsafes any other notice, that will be a jeer.

Thus it is that the spirit of the age is a beacon-light to the rational Theosophist. I do not say that he is to reject everything which that spirit finds unacceptable, for it would be as unreasonable blindly to follow popular denials in the nineteenth century as to follow popular affirmations in the fifteenth. I do not say that he is to shape his beliefs after a pattern which must of necessity be narrower than his own, for that would be to dwarf and mutilate his philosophy in the very respects when the time needs it most. But I do say that the genius of the age is a powerful factor in the determination of what systems shall endure, so powerful that no system contravening its essential character can make headway. Nor, indeed, should it. For observe that this essential character is not in the extremes to which the general character sometimes pushes. It is not in denial of a supersensous sphere, nor in wholesale repudiation of all convictions held in ages past, nor in prescription of everything just heard for the first time, nor in contempt of every fact not immediately utilizable in practical life. These are casual, superficial, temporary abuses of a sound instinct. But rather is it in a passionate devotion to liberty of thought—that priceless boon gained through centuries of strife and outbreak; in a fixed conviction that no dogma can be true which outrages reason and the

moral sense; in a sunny assurance that the world is progressing in intelligence and worth—not, indeed, as rapidly as might be wished or as higher powers would desire, but at least appreciably and with just hope for its future; in a stern distaste for everything that is fantastic or superstitious, everything that would revive the state of the Dark Ages and hand humanity over again to visionary terrors of the air; in perception that the scheme of things is good, the ultimate source of all being not a phrase or a metaphysical jargon or even a double-sided principle with eternal conflict between right and wrong, but an infinite and all-wise Head who will assuredly conduct the whole sentient universe to a worthy goal; in a generous outlook on creation and a cheery participation in its unfoldment. This is a healthful spirit, one with which all the better instincts of humanity must be in sympathy, one which expresses an eternal fitness, and which it would be a mistake to antagonize. It is genial and sunny and open-hearted, as free from mediævalism as are the ideals which it upholds, and it will not affiliate with gloom and pessimism and forebodings. Much less will it tolerate unreason, nonsense, folly; and these least of all in the department of religion. Nor will it tie its free movements to the dicta of any localized scriptures. If you tell it that the sun rises in the East, it will reply "True, but it does not stay there. It traverses the sky and beams impartially on every longitude; in the afternoon there is as much light as in the morning, yet it comes from the West." You will not vanquish it with a simile or even with a quotation, and if you undertake argument you must remember that it has resources in the richest intellects of the era and in the literature of countless years.

What, then, is the policy of true Theosophists? Surely, first, to see that their own beliefs are sound, reflecting the healthy temper of the age in which they live. If doctrines are suspicious, bring them to the light of day and inspect them. If there is a flavour of absurdity or unreality, a doubt as to their being what would seem probable in the world evolving upon a divine impulse and under a divine law, there is enough of suspicion to demand examination. If the result is unfavourable, let them be modified and corrected. So, too, in exposition. A glorious opportunity lies before the earnest Theosophist. He bears truths of priceless value

to humanity, truths which are competent to eradicate most of the evil of life and to transform the face of society. What a pity to cancel their influence by proclaiming along with them the exaggerations of half-trained thought or the superstitions cast aside by an age gone by. Why alienate the intelligent and dismay the devout by follies which every one sees to be such, save the stolid slave to a name or a book or a school? One may well suspect oneself to be wrong when a mighty mass of the best opinion of the time confronts one, and in that suspicion rests the germ of cure. Like other mortals, the Theosophist is fallible, and his doctrinal possessions need cleansing and amendment. The genius of his system discountenances obstinacy and spurs to self-correction, and the motive to propagandism is in the beneficent effects of Theosophy. It would pain him to vitiate them by ingredients which may not be true and must be disastrous, and he would rather suppress a notion than repel a learner. He may distrust his own perceptions, he may feel uncertainty and perplexing doubt, he may not reach to harmony of all considerations, but at least he has that which is at once a check, a stimulus, and a corrective—the spirit of the nineteenth century, the spirit of the world at this era of its progress, the spirit —the healthful spirit—of the age in which it was his karmic privilege to be born.

ALEXANDER FULLERTON.

THE HELPING OF THE PEOPLE.

In approaching the subject of the following pages, I do so with diffidence, even with unwillingness, and for this reason. To make a suggestion as to a course of action, to hint, however tentatively, at any scheme for the future, should argue knowledge. To one who approaches a problem with no other faculties than those of ordinary observation and the methods of one used to dealing alone with things physical and with the action of the lower mind, the difficulties of making any suggestions at all are very great. For one proceeds upon insufficient data, and views men and things from without. One perceives but the phenomena of life, and the forces behind these phenomena are hidden. Therefore such a person goes clumsily to work with imperfect tools.

These few thoughts are less suggestions for action than an attempt to set forth a need. Twice it has been said to me by persons without the limits of the Theosophical Society: "Granting that Theosophy be true, granting that Theosophists hold the germ of Truth, yet this system is not for the people. It is not comprehensible by the illiterate."

If this be so, then there is a flaw in our philosophy, and in Divine Wisdom there can surely be no flaw. If we, as a body, have no message for the poor, for the ignorant, for the people who are engaged in the struggle for daily bread, then we are placed at an immense disadvantage in comparison with the exponents of creeds which we believe to be less perfect presentations of that ultimate Truth which must exist somewhere in the universe.

What are the needs of "the people"? They need food and shelter, cleanliness and pure air. But they need more. They need leisure, they need time to realize the fact that man is a thinker as well as a labourer with his hands. And they need a religious system.

They need a personal God. No abstract philosophy will do them the faintest modicum of good; I speak of the rank and file of undeveloped souls, not of those whom Karma has placed in mere disadvantageous physical surroundings and whose spiritual life is strong.

Now it appears to me that the present religious system has but very little power over the people. It assists the spirit of dense, crass materialism that prevails. The vision of the Lord Jesus influences the minds of the few; herein we see the value of the personal element in the Christian faith. But the illogical limitation of the period of "signs and wonders" and of angelic and saintly intervention to one short period of Jewish history, does great harm. The people need to be led to spiritual things by common-sense reasoning and practical means.

The astounding materialism of their thought is proved by their attitude in the presence of death. Their spiritual teachers instruct them that death is the punishment of sin. Hence they regard it as an evil.

But the poorer classes in London do not, as a rule, fear it. They are amazingly callous and careless in the matter. They have no notion whatsoever of the continuance of consciousness or thought after death. Their whole view of the question is the belief that a few wandering thoughts and a half-followed prayer at the last will "make it all right." Their real vital interest lies in the coffin and the number of coaches.

This is surely a crude manifestation of our universal egotism, in which the primary consideration is to be the central figure, arrogating an importance to which we are not entitled. The problem which appears to me to be of paramount importance is this—how to combine the prevailing ideas with those which we have at heart, in such a manner as to practically touch the lives of the people of England. When I make this statement, I mean of paramount importance for those who are brought directly in touch with these people, and to whom higher work is impossible.

I will illustrate the inadequacy of the present system and also the direction in which I seem to perceive that help might lie, by an anecdote.

Some time ago, a person who has imbibed in some measure

Theosophic teachings was brought into personal relations with a woman who is a prey to habits of intemperance. An intimate friend of this poor creature was dying of delirium tremens.

The woman who was following in her footsteps wept over her sufferings, and then proceeded to tell the person who was interested in Theosophy that the Sister had said a prayer beside the dying woman, and that "she hoped she'd soon be happy in heaven."

"Do you think," was the reply, "that she will be happy when she gets there?"

The woman seemed to be startled, and asked, "Why not?" On being asked "What has she thought most about here?" she reflected, and finally said that she had never known that we should go on thinking after death. Some further conversation ensued, and she finally asked whether her friend "would go on thinking about beer?"

The idea that she might continue to be essentially the same, without the means of gratifying her desires, appeared to impress rather than terrify her. She asked "whether Jesus would not forgive sin?"

To this the reply was that he would, but that not even the Love of God could make the man or the woman think and desire other than those things which he or she had been in the habit of thinking and desiring.

The practical result of that conversation is that the woman, who is very ignorant, prays to her personal God, Jesus the Christ, to help her, and also strives, though feebly, to exercise her own will, so that when she arrives in that after-death world, she may not desire that which she cannot have. She may fail in this present incarnation, but she is trying, and has something faintly akin to a purpose in view.

Having striven to set forth the need, I now tentatively make the suggestion. Is it not possible to teach the poor and ignorant something of the need of concentrated thought, something of the desirability of strength of will? Cannot members of the Society take the means that lie to their hands, and working along the lines of any movement, sanitary reform, the better housing of the poor, the thousand schemes that are doing such splendid work amongst us, infuse this element of simple and reasonable

teaching in spiritual matters? Can we not take the New Testament story with which the people are familiar, and teach the doctrine of Karma from the words "As a man soweth, so shall he reap"? Those words are either ignored, or construed into a threat of ghastly, irrational, and devil-governed hell. Can we not, taking, and not sweeping away, that personal worship of the Christ which helps many so mightily, teach at once a more vital and reasonable and more spiritual doctrine?

So by slow degrees, if this work were recognized and organized, the horizon would broaden and the people would recognize the claims of all the world's Teachers to our reverent love. We cannot take from them the familiar words, the familiar faiths, the belief in a personal God, but surely we may adapt these beliefs to their needs, and to the broader stream of light which we believe ourselves to have perceived.

This is an ignorant appeal. It is avowedly and consciously ignorant. It is probably even more ignorant than I realize. The fact that the need is so great, the ignorance so colossal, the misery and blindness so terrible and heart-wringing, must be the excuse.

IVY HOOPER.

SÛFÎSM.

(Concluded from p. 340.)

BEFORE leaving the subject of the Path, the following rules as to the neophyte's conduct, by Aziz-bin-Mohammed Nafasî, are of considerable interest.

He says (*Palmer's Oriental Mysticism*, p. 14):

The only thing that can conduct the traveller safely to the soul is the fellowship of the wise: "Provided he have the capacity—a single day, nay, a single hour, in the society of the wise, tends more to his improvement than years of self-discipline without it; it is however, possible to frequent the society of the wise, without receiving any benefit therefrom, but this must proceed either from want of capacity or want of will.

"The following rules have been laid down by the Sûfîs for the conduct of the disciple when in the presence of his teachers.

"1. Hear, attend, but speak little.

"2. Never answer a question not addressed to you, but if asked, answer promptly and concisely, never feeling ashamed to say, 'I know not.'

"3. Do not dispute for disputation's sake.

"4. Never boast before your elders.

"5. Never seek the highest place, nor ever accept it if it be offered to you.

"6. Do not be over ceremonious, for this will compel your elders to act in the same manner towards you, and give them needless annoyance.

"7. Observe in all cases the etiquette appropriate to the time, place and persons present.

"8. In indifferent matters, that is, matters involving no breach of duty by their omission or commission, conform to the practice and wishes of those with whom you are associating.

"9. Do not make a practice of anything which is not either a duty or calculated to increase the comfort of your associates; otherwise it will become an idol to you; and it is incumbent on everyone to break his idols and renounce his habits."

These I think must strike us as, on the whole, good common sense rules, which perhaps we should none of us be the worse for bearing in mind. The same author makes some interesting remarks about Renunciation, and in regard to idolatry, he says:

"All men have some idol which they worship; with one it is wealth and dignity, with another over much prayer and fasting. If a man sit always upon his prayer-carpet his prayer-carpet becomes his idol. Renunciation should not be of necessaries of life, such as food, clothing and dwelling-place—for without these he would be obliged to rely on the aid of others, and this would beget avarice, which is the 'mother of vice.'"

That a necessary step towards progress on the inward mystic Path is the finding of a Pir or spiritual Director or Instructor is repeatedly insisted on, and much stress is laid on the obedience and reverence which should be rendered to such an one when found. One passage from the *Masnavi* (p. 46) runs as follows:

Do thou seek rest in the shadow of the wise man
That thou mayest escape thy fierce secret foes;
Of all forms of service this is the fittest for thee.
Having chosen thy Director, be submissive to him.

. . . . .

A friend is needed; travel not the road alone,
Take not thine own way through the desert;
Whoso travels this road alone,
Only does so by aid of the might of holy men.

All religions are alike worthy of honour, from the Sûfî point of view, and all their scriptures worthy of reverence and study; but the outer form in all cases is a matter of indifference, it is the inner spirit which is of importance.

The following from the *Masnavi* (p. 82), bears on this point:

A voice came from God to Moses,
Why hast thou sent my servant away?
Thou hast come to draw men to union with me
Not to drive them far from me.

. . . . .

To each person I have allotted peculiar forms.

. . . . .

What is poison for thee is honey for him,
What is good in him is bad in thee.

And again (p. 139):

In the adorations and benedictions of righteous men
The praises of all prophets are kneaded together.
All their praises are mingled into one stream.

. . . . .

Because He that is praised is, in fact, only one.
In this respect all religions are only one religion,
Because all praises are directed towards God's light.
Their various forms and figures are borrowed from it.
Men never address praises but to One deemed worthy,
They err only through mistaken opinions of Him.

With regard to the inner interpretation of the scriptures and of their manifold meanings it is said in the *Masnavi* (p. 169):

Know the words of the Koran are simple,
But within the outward sense is an inner secret one.
Beneath that secret meaning a third,
Whereat the highest wit is dumbfoundered.
The fourth meaning has been seen by none
Save God, the Incomparable and All-sufficient.
Thus they go on, even to seven meanings, one by one.

It is clearly shown how as the traveller advances along the path he gradually acquires knowledge, and with knowledge spiritual powers; he advances from opinion to knowledge and from knowledge to certainty (*Masnavi* p. 166):

Sight follows on certainty with no interval,
Knowledge of certainty becomes the eye of certainty.

Then the disciple has face to face knowledge. "I am become clear-sighted and see him face to face." "Knowledge," it is said, "has two wings, opinion only one wing; when he escapes from opinion, and knowledge is seen, the bird gains two wings and spreads both of them."

Speaking of this "eye of certainty" the *Gulshan-i-raz* (p. 44) says:

Reason cannot see the state of the world to come,
As a man born blind cannot see the things in this world.

But in addition to reason man has a certain faculty
Whereby he perceives hidden mysteries.
Like fire in flint and steel
God has placed this faculty in man's mind and body;
When that flint and steel are struck together
The two worlds are illuminated by the flash!
From that collision is this mystery made clear;
Now you have heard it, go and attend to your Self.
Your Self is a copy made in the image of God,
Seek in your Self all you desire to know.

The whole tendency of the Sûfî writings is to urge the traveller not to rest content depending on reason, hearsay, speculation and theory alone, but to press forward and obtain face to face knowledge.

Ah! look till you see your own real final cause.

. . . . .

Burn up then, all this body of yours with discernment;
Rise to sight, to sight, to sight! (*Masnavi*, p. 295.)

. . . . .

Know real science is seeing the fire directly,
Not mere talk, inferring the fire from the smoke,
Your scientific proofs are offensive to the wise.

. . . . .

If there be given proofs, O son,
Such proofs are the staff of a blind man,
Which prove only the blindness of the holder.
All your outcry and pompous claims and bustle
Only say, "I cannot see, hold me excused." (P. 306.)

To those who demand proof of spiritual verities the *Masnavi* says (p. 107):

When you say to a thirsty man, "Come quickly;
This is water in the cup, take and drink it;"
Does the thirsty man say, "This is a vain pretension;
Go, remove yourself from me, O vain pretender,
Or proceed to give proofs and evidence
That this is generic water, and concrete water thereof!"
Or when a mother cries to her sucking babe,
"Come, O son, I am thy mother,"
Does the babe answer, "O mother, show a proof
That I shall find comfort from taking thy milk."

Al Garrali (born 1058, died 1111, A.D.) a Sûfî mystic, thus writes: "The life of man passes through three degrees. The first or

infantile state is that of pure sensation; the second is that of understanding, and the third that of reason, where the intellect perceives the necessary truths; but there is a fourth state beyond these three, in which man perceives the hidden things that have been, and that will be, and the things that escape both the senses and the reason. This state is *Freedom*."

The same writer has much to say about the Heart; he writes:

"Know, O seeker after the divine mysteries, that the body is the kingdom of the Heart, and that there are in the body many forces in continuity with the heart.

"Know, O student of wisdom! that the body which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of various trades. Desire is a standard bearer; anger is a superintendent of the city, the heart is its sovereign and reason is the vizier. The sovereign needs the service of all the inhabitants. When the heart is free from worldly lusts, from the animosities of society, and from distractions by the senses, the vision of God is possible. And this course is adopted by the mystics. It is also the path followed by the prophets.

"The heart of man while in the spiritual world knows its Maker and Creator; it mingles with the angels and knows for what service it was created.

"To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to return to God, and to a peculiar way of life, that person is called a *prophet*, and his way of life is called a *law;* and that influence which proceeds from him which transcends what is ordinary, is called a *miracle*. If he has not been appointed to invite nations, but worships in accordance with the law of another, he is called a *Saint*, and that which proceeds from him, which transcends what is ordinary, is called a *manifestation of grace*.

"The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort. Unless a man has reached perfection and the rank of a Superior, nothing will be revealed to him, except in cases of special divine grace and merciful providence, and this occurs very rarely."

The last quotation I will make is from the writings of one

of the most widely known of all the poets of the Sûfî school both in Persia and elsewhere, one to whom I have not hitherto referred. I allude to Hafiz of Shiraz, whose writings date from the fourteenth century. It is a quotation which, I think, may fitly close the short series of extracts which I have made, expressing, as it seems to do, the underlying motive of all Sûfî writings which treat of the Traveller and the Way.

"O thou who art devoid of knowledge, study till thou art a master of knowledge; so long as thou art not a wayfarer, how should'st thou be able to point out the way?

"In the school of truth, in the presence of the Masters of love, work unceasingly, my son, that thou mayest one day become a Master.

"Sleep and excess have held thee back from the exultation of love; would'st thou attain love, thou must deny thyself food and slumber.

"When the light of the love of God shall descend on thy heart and soul, then thou wilt become more glorious than is the sun in the sky.

"Wash thyself clean from the dross of the body, that thou may'st find the alchemy of love and be transformed into gold.

"From head to foot the light of God will enfold thee, when, like the bodiless, thou shalt be borne along the path of the glorified.

"Plunge for one moment into the sea of God, and think not that the waters of the seven seas will wet a single feather.

"If the countenance of God be the object of thy gaze, no doubt can remain that thou art among those of clear vision.

"Though the basis of thy existence shall be upheaved, have no thought in thy heart that thou art thyself made a ruin.

"But if, Hafiz, there be in thy mind a wish for wisdom, thou wilt have to become as dust at the door of those endowed with understanding."

And herewith my quotations from the writings of these mystics of the Mohammedan faith must come to an end. The ideas I have attempted to illustrate from those writings are very few, and I have only been able to outline even these few. I have endeavoured to let the quotations as far as possible speak for themselves, and have

refrained from much comment, as each must find his own interpretation when dealing with writings so full of symbol and allegory as these. In the writings of the Sûfî school there is hardly a topic connected with the inner life which is not treated, there is hardly a problem of existence about which we shall not be able to glean something, and upon which occasionally we may not gain fresh light. To anyone, therefore, who is prepared to approach the study of the writings of these Mohammedan mystics in a sympathetic spirit, I think I may safely promise that they will find at least some enlightenment and much beauty.

Ere I conclude there is one word more I would say on that aspect of the Sûfî teachings which above all others strikes me as being the most remarkable—a quality which from first to last seems to be the very keynote of the school. This is the atmosphere of love and joy with which, if I may thus express it, their writings, from first to last, seem to be saturated, an atmosphere which can hardly escape remark in studying Sûfîsm. With these mystics it seems that love is the beginning, the middle, and the completion of the traveller's journey. As we watch him he moves along his way towards the goal, not peering anxiously from side to side for dangers and difficulties which may meet him by the way; oblivious alike to the stones which may possibly cut his feet, of the thorns which perchance may pierce his flesh, he goes forward, his head erect, as a lover goes to meet his beloved, and as he goes he sings for very joy of heart.

In these writings we find but scant allusion to the trials of the Path, but much is spoken of the joys. As one reads on, the irresistible energy of this power of love seems to be borne in upon one; this power of love which is named devotion, and which in the Hindu scriptures is spoken of as burning up all impurities, and as transfiguring and transmuting the whole nature. One seems, at least in some measure, to realize how it is that all things are indeed possible for one clothed in the might of such devotion, and how before such an one all enemies must yield. Thus the Path becomes a very path of rejoicing to the pilgrim, for he is strong with the strength of the "perfect love that casteth out fear."

O. S. CUFFE.

FROM SOME CHINESE ALCHEMISTS.

[THE following extracts were made by H. P. Blavatsky, apparently as illustrative quotations intended to be used in some of her work. They are so interesting that we print them from her notebook.—EDS.]

THE SECRET OF IMMORTALITY.

The body is the dwelling-place of life; the spirits are the essence of life, and the soul is the master of life. When the spirits are exhausted the body becomes sick, when the soul is in repose the spirits keep their place; and when the spirits are concentrated the soul becomes indestructible. Those who seek the elixir must imitate the *Ting Tang* (the active and passive principles in nature), and learn the harmony of numbers. They must govern the soul and unite their spirit. If the soul is a chariot the spirit are its horses. When the soul and spirit are properly yoked together you are immortal.

Rao Shang Tze.

THE POWER OF MIRACLES.

The clouds are a dragon, the wind a tiger. Mind is the mother and matter the child. When the mother summons the child, will it dare to disobey? Those who would expel the spirits of evil must (by the force of their mind) summon the spirits of the five elements, those who would conquer serpents must obtain the influences of the five planets. By this means the *Ting* and *Tang*, the dual forces of nature, may be controlled, winds and clouds collected, mountains and hills torn up by the roots, and rivers and seas made to spring up out of the ground. Still the external manifestation of this power is not so good as the consciousness of its possession within.

The Adept is superior to hunger, cold, sickness. He inhales the fine essence of matter; how can he be hungry? He is warmed

by the fire of his own soul; how can he be cold? His five vitals are fed on the essence of the five elements; how can he be sick?

Tun-Tsze.

Patience Essential to Success.

Would you seek the golden Tau, the elixir? It is not easy to obtain. The three powers, sun, moon, stars, seven times repeat their footsteps, and the four seasons nine times complete their circuit. Tau must wash it white and burn it red; when one draught will give you 10,000 ages and you will be wafted beyond the sphere of sublunary things.

Lu-Zien.

The Necessity of a Living Teacher.

Every one seeks long life, but the secret is not easy to find. If you covet the precious things of Heaven you must reject the treasures of the earth. You must kindle the fire that springs from the water and evolve the *Ting* contained within the *Tang*.*

One word from a wise master and you possess a draught of the golden water.

Lu-Zien.

The Chief Elements in Alchemy.

All things originate from the earth. If you can, get at the radical principle. The spirit of the green dragon is mercury, and the water of the white tiger is lead. The knowing ones will bring mother and child together, when earth will become heaven and you will be extricated from the power of mother.

[The tiger and dragon are synonyms for *Ting Tang;* their use in this sense is comparatively ancient, as we may gather from the title of a book still extant, by the historian Pan Ru of the first century of our era.]

Lu-Zien.

The Philosopher's Stone, Self-Culture necessary to obtain it.

I must diligently plant my own field. There is within it a spiritual germ that may live a thousand years. Its flower is like

* *Ting Tang* are the dual forces which contain the elements of nature. Though generally referred to in the sexual systems their chief symbols are the sun and moon, and the original signification of the terms is light and darkness —manifestly occult.

yellow gold, its bud is not large, but the seeds are round (globules of mercury) and like to a spotless gem. Its growth depends on the soil of the central palace (the heart), but its irrigation must proceed from a higher fountain (the reason). After nine years of cultivation, root and branch may be transplanted to the heaven of the greater genii.

Lu-Zien.

An Alchemist.

A biographer of Lu Tsu, speaking of the labours of his great master, says:

Among the eight stones he made most use of cinnabar, because from that he extracted mercury; and among the five metals he made most use of lead, because from that he obtained silver. The fire of the heart (blood) is red as cinnabar, and the water of the kidney (wine) is dark as lead. To these must be added the sulphur, that the compound may be efficacious. Lead is the mother of silver, mercury the child of cinnabar. Lead represents the influences of the kidneys, mercury that of the heart.

The Elixir.

However long this mortal life, its events are all uncertain. He who but yesterday rode his horse so grandly, to-day is a corpse in a coffin. His wife and his wealth are his no longer. His sins must take their course, and self-deception will do no good. If you do not seek the great remedy how will you find it! If you find out the method and do not prepare it, how unwise you are. . . . If the virtuous follow a false doctrine they reclaim it, but if the vicious follow a true doctrine they pervert it; so it is with the golden elixir. A deviation of an inch leads to the error of a mile. If I succeed then my fate is in my own hands and my body may last as long as the heavens. But the vulgar pervert this doctrine to the gratification of low desires (such as those for wealth and pleasure).

Outline of the Process.

In the gold furnace you must separate the mercury from the cinnabar, and in the germinating bath you must precipitate the silver from the water. To wield the fires of this divine work is not the task of a day. But out of the midst of the pool suddenly the sun rises.

The Reason for Obscure and Figurative Phraseology.

The holy sage was afraid of betraying the secrets of heaven. He accordingly sets forth the true *Ting* and *Tang* under the image of the white tiger and the green dragon, and the harmony of the two chords he represents under the symbols of the true lead and the true mercury.

Nature of the Inward Harmony.

The two things to be united are *wish* and *ngr*, the "me" and "not me." When these combine, the passions are in harmony with nature and the elements are complete.

From the *Hu-chen-pien.*

Self-Discipline the Best Elixir.

Among the arts of the alchemists is that of preparing an elixir which may be used as a substitute for food. This is certainly true, yet the ability to enjoy abundance or endure hunger comes not from the elixir, but from the fixed purpose of him who uses it. When a man has arrived at such a stage of progress that to have and not to have are the same, when life and death are one, when feeling is in harmony with nature, and the inner and the outer worlds united, then he can escape the thraldom of matter, and leave sun, moon and stars behind his back. To him it will then be of no consequence whether he eat a hundred times a day or only once in a hundred days.

Tun-Tsze.

THE UNITY UNDERLYING ALL RELIGIONS.

RIGHT thought is necessary to right conduct, right understanding to right living, and the Divine Wisdom—whether called by its ancient Sanskrit name of Brahma Vidyâ, or its modern Greek name of Theosophia, Theosophy—comes to the world as at once an adequate philosophy and an all-embracing religion and ethic. It was once said of the Christian Scriptures by a devotee that they contained shallows in which a child could wade and depths in which a giant must swim. A similar statement might be made of Theosophy, for some of its teachings are so simple and so practical that any person of average intelligence can understand and follow them, while others are so lofty, so profound, that the ablest strains his intellect to contain them and sinks exhausted in the effort.

It is admitted on all hands that a survey of the great religions of the world shows that they hold in common many religious, ethical and philosophical ideas. But while the fact is universally granted, the explanation of the fact is a matter of dispute. Some allege that religions have grown up on the soil of human ignorance tilled by imagination, and have been gradually elaborated from crude forms of animism and fetichism; their likenesses are referred to universal natural phenomena imperfectly observed and fancifully explained, solar and star worship being the universal key for one school, phallic worship the equally universal key for another; fear, desire, ignorance and wonder led the savage to personify the powers of nature, and priests played upon his terrors and his hopes, his misty fancies and his bewildered questionings; myths became scriptures and symbols facts, and as their basis was universal the likeness of the products was inevitable. Thus speak the doctors of "Comparative Mythology," and plain people are silenced but not convinced under the rain of proofs; they cannot deny the likenesses, but they dimly feel: Are all man's dearest hopes and loftiest imaginings really nothing more than the outcome of savage fancies and of

groping ignorance; have the great leaders of the race, the martyrs and heroes of humanity, lived, wrought, suffered, and died deluded by mere personifications of astronomical facts and by the draped obscenities of barbarians?

The second explanation of the common property in the religions of the world asserts the existence of an original teaching in the custody of a Brotherhood of great spiritual Teachers, who—themselves the outcome of past cycles of evolution—acted as the instructors and guides of the child-humanity of our planet, imparting to its races and nations in turn the fundamental truths of religion in the form most adapted to the idiosyncrasies of the recipients. According to this view, the Founders of the great religions are members of the one Brotherhood, and were aided in their mission by many other members, lower in degree than themselves, initiates and disciples of various grades, eminent in spiritual insight, in philosophic knowledge, or in purity of ethical wisdom. These guided the infant nations, gave them their polity, enacted their laws, ruled them as kings, taught them as philosophers, guided them as priests; all the nations of antiquity looked back to such mighty men, demi-gods and heroes, and they left their traces in literature, in architecture, in legislation.

That such men lived it seems difficult to deny in the face of universal tradition, of still existing scriptures, and of prehistoric remains for the most part now in ruins, to say nothing of other testimony which the ignorant would reject. The sacred books of the East are the best evidence for the greatness of their authors, for who in later days or in modern times can even approach the spiritual sublimity of their religious thought, the intellectual splendour of their philosophy, the breadth and purity of their ethic? And when we find that these books contain teachings about God, man, and the universe identical in substance under much variety of outer appearance, it does not seem unreasonable to refer them to a central primary body of doctrine; to that we give the name of the Divine Wisdom—in its Greek form: THEOSOPHY.

As the origin and basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of

superstition, but it recognizes and defends itself in each and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will acquire a deeper insight into his own faith, a firmer hold on its spiritual truths, a broader understanding of its sacred teachings. As Theosophy of old gave birth to religions so in modern times does it justify and defend them. It is the rock whence all of them were hewn, the hole of the pit whence all were digged.

The truth of this statement becomes more and more apparent as we study the various world-scriptures, and but a few selections from the wealth of material available will be sufficient to establish the fact and to guide the student in his search for further verification. The main spiritual verities of religion may be summarized as:

i. One eternal infinite incognizable real Existence.

ii. From That the manifested God, unfolding from unity to duality, from duality to trinity.

iii. From the manifested Trinity many spiritual Intelligences, guiding the kosmic order.

iv. Man a reflexion of the manifested God and therefore a trinity fundamentally, his inner and real Self being eternal, one with the Self of the universe.

v. His evolution by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

China, with its now fossilized civilization, was peopled in old days by the Turanians, the fourth sub-division of the great Fourth Race, the race which inhabited the lost continent of Atlantis and spread its off-shoots over the world. The Mongolians, the last sub-division of that same race, later re-inforced its population, so that we have in China traditions from ancient days, preceding the settlement of the Fifth, or Âryan, race in India. In the *Khing Kang King*, or *Classic of Purity*, we have a fragment of an ancient scripture of singular beauty, breathing out the spirit of restfulness and peace so characteristic of the "original teaching." Mr. Legge says in the introductory note to his translation* that the treatise:

* *The Sacred Books of the East*, vol. xl.

Is attributed to Ko Yüan (or Hsüan), a Tâoist of the Wû dynasty (A.D. 222-227), who is fabled to have attained to the state of an Immortal, and is generally so denominated. He is represented as a worker of miracles: as addicted to intemperance, and very eccentric in his ways. When shipwrecked on one occasion, he emerged from beneath the water with his clothes unwet, and walked freely on its surface. Finally he ascended to the sky in bright day. All these accounts may safely be put down as the figments of a later time.

Such stories are repeatedly told of Initiates of various degrees and are by no means necessarily "figments," but we are more interested in Ko Yüan's own account of the book:

When I obtained the true Tao, I had recited this King [book] ten thousand times. It is what the Spirits of heaven practise and had not been communicated to scholars of this lower world. I got it from the Divine Ruler of the Eastern Hwa; he received it from the Divine Ruler of the Golden Gate; he received it from the Royal-mother of the West.

Now the "Divine Ruler of the Golden Gate" was the title held by the Initiate who ruled the Toltec empire in Atlantis, and its use suggests that the *Classic of Purity* was brought thence to China when the Turanians separated off from the Toltecs. The idea is strengthened by the contents of the brief treatise, which deals with Tâo, literally "the Way"—the name by which the One Reality is indicated in the ancient Turanian and Mongolian religion. We read:

The Great Tâo has no bodily form, but It produced and nourishes heaven and earth. The Great Tâo has no passions, but It causes the sun and moon to revolve as they do. The Great Tâo has no name, but It effects the growth and maintenance of all things (i. 1).

This is the manifested God as unity, but duality supervenes:

Now the Tâo (shows itself in two forms), the Pure and the Turbid, and has (the two conditions of) Motion and Rest. Heaven is pure and earth is turbid; heaven moves and the earth is at rest. The masculine is pure and the feminine is turbid; the masculine moves and the feminine is still. The radical (Purity) descended, and the (turbid) issue flowed abroad and thus all things were produced (i. 2).

This passage is particularly interesting from the allusion to the active and receptive sides of nature, the distinction between Spirit the generator and Matter, the nourisher, so familiar in later writings.

In the *Tâo Teh King* the teaching as to the Unmanifested and the Manifested comes out very plainly:

The Tâo that can be trodden is not the enduring and unchanging Tâo. The name that can be named is not the enduring and unchanging name. Having no name, it is the Originator of heaven and earth; having a name it is Mother of all things. . . . Under these two aspects it is really the same; but as development takes place it receives the different names. Together we call them the Mystery (i. 1, 2, 4).

Students of the Kabalah will be reminded of one of the Divine Names, "the Concealed Mystery." Again:

There was something undefined and complete, coming into existence before heaven and earth. How still it was and formless, standing alone and undergoing no change, reaching everywhere and in no danger (of being exhausted). It may be regarded as the Mother of all things. I do not know its name, and I give it the designation of the Tâo. Making an effort to give it a name I call it the Great. Great, it passes on (in constant flow). Passing on it becomes remote. Having become remote it returns (xxv. 1-3).

Very interesting is it to see here the idea of the forthgoing and the returning of the One Life, so familiar to us in Hindu literature. Familiar also seems the verse:

All things under heaven sprang from It as existent (and named); that existence sprang from It as non-existent (and not named) (xl. 2).

That a universe might become, the Unmanifest must give forth the One from whom duality and trinity proceed:

The Tâo produced One; One produced Two; Two produced Three; Three produced all things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy (xlii. 1).

"Breath of Space" would be a happier translation. Since all is produced from It, It exists in all:

All-pervading is the great Tâo. It may be found on the left-hand and on the right. . . It clothes all things as with a garment, and makes no assumption of being their lord;—It may be named in the smallest things. All things return (to their root and disappear), and do not know that it is It which presides over their doing so;—It may be named in the greatest things (xxxiv. 1, 2).

Kwang-ze (fourth century B.C.) in his presentation of the ancient teachings, refers to the spiritual Intelligences coming from the Tâo:

It has Its root and ground (of existence) in Itself. Before there were heaven and earth, from of old, there It was, securely existing. From It came the mysterious existence of spirits, from It the mysterious existence of God (Bk. vi., Pt. i., Sec. vi. 7).

A number of the names of these Intelligences follow, but such beings are so well known to play a great part in the Chinese religions that we need not multiply quotations about them.

Man is regarded as a trinity, Tâoism, says Mr. Legge, recognizing in him the spirit, the mind and the body. This division comes out clearly in the *Classic of Purity*, in the teaching that man must get rid of desire to reach union with the One:

Now the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his spirit of itself becomes pure. . . . The reason why men are not able to attain to this is because their minds have not been cleansed, and their desires have not been sent away. If one is able to send the desires away, when he then looks in at his mind it is no longer his; when he looks out at his body it is no longer his; and when he looks farther off at external things, they are things which he has nothing to do with (i. 3, 4).

Then, after giving the stages of indrawing to "the condition of perfect stillness," it is asked:

In that condition of rest independently of place, how can any desire arise? And when no desire any longer arises, there is the true stillness and rest. That true (stillness) becomes (a) constant quality, and responds to external things (without error); yea, that true and constant quality holds possession of the nature. In such constant response and constant stillness there is the constant purity and rest. He who has this absolute purity enters gradually into the (inspiration of) the True Tâo (i. 5).

The supplied words "inspiration of" rather cloud than elucidate the meaning, for entering into the Tâo is congruous with the whole idea and with other scriptures.

On putting away of desire is laid much stress in Tâoism; a commentator on the *Classic of Purity* remarks that understanding the Tâo depends on absolute purity, and

The acquiring this Absolute Purity depends entirely on the Putting away of Desire, which is the urgent practical lesson of the Treatise.

The *Tâo Teh King* says:

> Always without desire we must be found,
> If its deep mystery we would sound;
> But if desire always within us be,
> Its outer fringe is all that we shall see (i. 3).

Reincarnation does not seem to be so distinctly taught as might have been expected, although passages are found that imply that the main idea was taken for granted and that the entity was considered as ranging through animal as well as human births. Thus we have from Kwang-ze the quaint and wise story of a dying man, to whom his friend said:

"Great indeed is the Creator! What will He now make you to become? Where will He take you to? Will He make you the liver of a rat or the arm of an insect?" Sze-lâi replied, "Wherever a parent tells a son to go, east, west, south, or north, he simply follows the command. . . . Here now is a great founder, casting his metal. If the metal were to leap up (in the pot) and say, 'I must be made into a (sword like the) Moysh,' the great founder would be sure to regard it as uncanny. So, again, when a form is being fashioned in the mould of the womb, if it were to say, 'I must become a man, I must become a man,' the Creator would be sure to regard it as uncanny. When we once understand that heaven and earth are a great melting-pot, and the Creator a great founder, where can we have to go to that shall not be right for us? We are born as from a quiet sleep, and we die to a calm awaking" (Bk. vi., Pt. i., Sec. vi.).

Turning to the Fifth, the Âryan, race we have the same teachings embodied in the oldest and greatest Âryan religion—the Hindu. The eternal Existence is proclaimed in the *Chhândogyapanishad* as "One only, without a second," and it is written:

> It willed, I shall multiply and be born (vi. ii. 1, 3).

The Supreme LOGOS, Brahman, is threefold—Being, Consciousness, Bliss, and it is said:

> From This arise life, mind and all the senses, ether, air, fire, water, earth the support of all (*Mundakopanishad*, ii. 3).

No grander descriptions of Deity can be found anywhere than in the Hindu Scriptures, but they are becoming so familiar that brief quotation will suffice. Let the following serve as specimens of the wealth of gems:

> Manifest, near, moving in the secret place, the great abode, wherein rests all that moves, breathes and shuts the eyes. Know That as to be worshipped, being and non-being, the best, beyond the knowledge of all creatures. Luminous,

subtler than the subtle, in which the worlds and their denizens are infixed. That this imperishable Brahman; That also life and voice and mind. . . . In the golden highest sheath is spotless partless Brahman; That the pure Light of lights, known by the knowers of the Self. . . . That deathless Brahman is before, Brahman behind, Brahman to the right and to the left, below, above, pervading; this Brahman truly is the all. This the best (*Mundakopanishad*, II. ii. 1, 2, 9, 11).

Beyond the universe, Brahman, the supreme, the great, hidden in all beings according to their bodies, the one Breath of the whole universe, the Lord, whom knowing (men) become immortal. I know that mighty Spirit, the shining sun beyond the darkness. . . . I know Him the unfading, the ancient, the Soul of all, omnipresent by His nature, whom the Brahman-knowers call unborn, whom they call eternal (*Shvetâshvataropanishad*, iii. 7, 8, 21).

When there is no darkness, no day nor night, no being nor non-being (there is) Shiva even alone; That the indestructible, That is to be worshipped by Savitri, from That came forth the ancient wisdom. Not above, nor below, nor in the midst, can He be comprehended. Nor is there any similitude for Him whose name is infinite glory. Not with the sight is established His form, none may by the eye behold Him; they who know Him by the heart and by the mind, dwelling in the heart, become immortal (*ibid.*, iv. 18-20).

That man in his inner Self is one with the Self of the universe —"I am That"—is an idea that so thoroughly pervades all Hindu thought that man is often referred to as the "divine town of Brahman" (*Mundakopanishad*, II. ii. 7), the "town of nine gates" (*Shvetâshvataropanishad*, iii. 14), God dwelling in the cavity of the heart (*ibid.*, ii.).

In one manner is to be seen (the Being) which cannot be proved, which is eternal, without spot, higher than the ether, unborn, the great eternal Soul. . . . This great unborn Soul is the same which abides as the intelligent (soul) in all living creatures, the same which abides as ether in the heart;* in him it sleeps; it is the Subduer of all, the Ruler of all, the sovereign Lord of all; it does not become greater by good works nor less by evil work. It is the Ruler of all, the sovereign Lord of all beings, the Preserver of all beings, the Bridge, the Upholder of the worlds so that they fall not to ruin (*Brihadâranyakopanishad*, IV. iv. 20, 22, Trs. by Dr. E. Röer).

When God is regarded as the evolver of the universe, the threefold character comes out very clearly as Shiva, Vishnu and Brahmâ; or again as Vishnu sleeping under the waters, the Lotus springing from Him, and in the Lotus Brahmâ. Man is likewise threefold,

* The "ether in the heart" is a mystical phrase, used to indicate the One, who dwells therein.

and in the *Mândukyopanishad* the Self is described as conditioned by the body, the subtle body, and the mental body, and then rising out of all into the One "without duality." From the Trimûrti (Trinity) come many Gods, connected with the administration of the universe, as to whom it is said in the *Brihadâranyakopanishad:*

> Adore Him, ye Gods, after whom the year by rolling days is completed, the Light of lights, as the immortal Life (IV. iv. 16).

It is hardly necessary to even mention the presence in Hinduism of the teaching of reincarnation, since its whole philosophy of life turns on this pilgrimage of the soul through many births and deaths, and not a book could be taken up in which this truth is not taken for granted. By desires man is bound to this wheel of change, and therefore by knowledge, devotion, and the destruction of desires, man must set himself free. When the soul knows God it is liberated (*Shvetâsh.*, i. 8). The intellect purified by knowledge beholds Him (*Mund.*, III. i. 8). Knowledge joined to devotion finds the abode of Brahman (*ibid.*, III. ii. 4). Whoever knows Brahman becomes Brahman (*ibid.*, III. ii. 9). When desires cease the mortal becomes immortal and obtains Brahman (*Kathop.*, vi. 14).

Buddhism, as it exists in its northern form, is quite at one with the more ancient faiths, but in the southern form it seems to have let slip the idea of the Logic Trinity as of the One Existence from which They come forth. The LOGOS in His triple manifestation is: the First LOGOS Amitâbha, the Boundless Light; the Second, Avalokiteshvara or Padmapâni (Chenresi); the Third, Mandjusrî —"the representative of creative wisdom, corresponding to Brahmâ" (Eitel's *Sanskrit Chinese Dictionary, sub voce*). Chinese Buddhism apparently does not accept the idea of a primordial Existence, beyond the LOGOS, but Nepaulese Buddhism postulates Âdi-Buddha, from which Amitâbha arises. Padmapâni is said by Eitel to be the representative of compassionate Providence and to correspond partly with Shiva, but as the aspect of the Buddhist Trinity that sends forth incarnations He appears rather to represent the same idea as Vishnu, to whom He is further allied by bearing the Lotus (fire and water, or spirit and matter as the primary constituents of the universe). Reincarnation and Karma are so much the fundamentals of Buddhism that it is hardly worth while to insist on them save to note the way of liberation;

Those beings who walk in the way of the law that has been well taught, reach the other shore of the great sea of birth and death, that is difficult to cross (*Udânavarga*, xxix. 37).

Desire binds man, and must be gotten rid of:

It is hard for one who is held by the fetters of desire to free himself of them, says the Blessed One. The steadfast, who care not for the happiness of desires, cast them off and do soon depart (to Nirvâna). . . . Mankind has no lasting desires: they are impermanent in them who experience them; free yourselves then from what cannot last, and abide not in the sojourn of death (*ibid.*, ii. 6, 8).

He who has destroyed desires for (worldly) goods, sinfulness, the bonds of the eye of the flesh, who has torn up desire by the very root, he, I declare, is a Brâhmana (*ibid.*, xxxiii. 68).

And a Brâhmana is a man "having his last body" (*ibid.*, xxxiii. 41), and is defined as one

Who, knowing his former abodes (existences), perceives heaven and hell, the Muni who has found the way to put an end to birth (*ibid.*, xxxiii. 55).

In the exoteric Hebrew Scriptures, the idea of a Trinity does not come out strongly, though duality is apparent, and the God spoken of is obviously the LOGOS, not the One Unmanifest:

I am the Lord and there is none else. I form the light and create darkness; I make peace and create evil; I am the Lord that doeth all these things (*Is.*, xlvii. 7).

Philo, however, has the doctrine of the LOGOS very clearly, and it is found in the Fourth Gospel:

In the beginning was the Word (Logos) and the Word was with God and the Word was God. . . . All things were made by Him, and without Him was not anything made that was made (*St. John*, i. 1, 3).

In the Kabalah the doctrine of the One Existence, the Three, the Seven, and then the many, is plainly taught:

The Ancient of the Ancients, the Unknown of the Unknown, has a form yet also has not any form. It has a form through which the universe is maintained. It also has not any form as It cannot be comprehended. When It first took this form [Kether, the Crown, the First *Logos*] It permitted to proceed from It nine brilliant Lights [Wisdom and the Voice, forming the Triad, and then the seven lower Sephiroth] . . . It is the Ancient of the Ancients, the Mystery of the Mysteries, the Unknown of the Unknown. It has a form which appertains to It, since It appears (through it) to us, as the Ancient Man above all, as the Ancient of the Ancients, and as that which there is the Most Unknown among the Unknown. But under that form by which It makes Itself known, It however

still remains the Unknown. (Isaac Myer's *Qabbalah*, from the *Zohar*, pp. 274, 275.)

Myer points out that the "form" is "not 'the Ancient of ALL the Ancients,' who is the Ain Soph."

Again:

Three Lights are in the Holy Upper which unite as One; and they are the basis of the Thorah, and this opens the door to all . . . Come see! the mystery of the word. These are three degrees and each exists by itself, and yet all are One and are knotted in One, nor are they separated one from another. . . . Three come out from One, One exists in Three, it is the force between Two, Two nourish One, One nourishes many sides, thus All is One (*ibid.*, pp. 373, 375, 376).

Needless to say that the Hebrews held the doctrine of many Gods—"Who is like unto Thee, O Lord, among the Gods?" (*Ex.* xv. ii.)—and of multitudes of subordinate ministrants, the "Sons of God," the "Angels of the Lord," the "Ten Angelic Hosts."

Of the commencement of the universe the *Zohar* teaches:

In the beginning was the Will of the King, prior to any existence which came into being, through emanation from this Will. It sketched and engraved the forms of all things that were to be manifested from concealment into view, in the supreme and dazzling light of the Quadrant [the sacred Tetractys] (Myer's *Qabbalah*, pp. 194, 195).

Nothing can exist in which the Deity is not immanent, and with regard to Reincarnation it is taught that the Soul is present in the divine Idea ere coming to earth; if the Soul remained quite pure during its trial it escaped rebirth, but this seems to have been only a theoretical possibility, as it is said:

All souls are subject to revolution (metempsychosis, a'leen b'gilgoolah) but men do not know the ways of the Holy One; blessed be It! they are ignorant of the way they have been judged in all time, and before they came into this world and when they have quitted it (*ibid.*, p. 198).

Traces of this belief occur both in the Hebrew and Christian exoteric scriptures, as in the belief that Elijah would return, and later that he had returned in John the Baptist.

Turning to glance at Egypt we find there from hoariest antiquity its famous Trinity, Ra, Osiris-Isis as the dual Second LOGOS, and Horus. The great hymn to Amun-Ra will be remembered:

The Gods bow before Thy Majesty by exalting the Souls of That which produceth them . . . and say to Thee: Peace to all emanations from the unconscious Father of the conscious Fathers of the Gods . . . Thou Producer of beings, we adore the Souls which emanate from Thee. Thou begettest us, O Thou Unknown, and we greet Thee in worshipping each God-Soul which descendeth from Thee and liveth in us (quoted in *Secret Doctrine*, iii. p. 486).

The "conscious Fathers of the Gods" are the LOGOI, the "unconscious Father" is the One Existence, unconscious not as being less but as being infinitely more than what we call consciousness, a limited thing.

In the fragments of the *Book of the Dead* we can study the conceptions of the reincarnating of the human soul, of its pilgrimage towards and its ultimate union with the LOGOS. The famous papyrus of "the scribe Ani, triumphant in peace," is full of touches that remind the reader of the scriptures of other faiths; his journey through the underworld, his expectation of re-entering his body (the form taken by reincarnation among the Egyptians), his identification with the LOGOS:

Saith Osiris Ani: I am the great One, son of the great One; I am Fire, the son of Fire . . . I have knit together my bones, I have made myself whole and sound; I have become young once more; I am Osiris, the Lord of eternity (xliii. 1, 4).

In Pierret's recension of the *Book of the Dead* we find the striking passage:

I am the being of mysterious names who prepares for himself dwellings for millions of years (p. 22). Heart, that comest to me from my mother, my heart necessary to my existence on earth. . . . Heart, that comest to me from my mother, heart that is necessary to me for my transformation (pp. 113, 114).

ANNIE BESANT.

(*To be concluded.*)

ANIMAL REINCARNATION.

THE article on this subject in the May number of LUCIFER raises a number of points of considerable interest, and calls not only for serious attention on the part of all close students of Theosophy, but first and foremost for a fuller and clearer statement of the conceptions upon the subject which have gradually been forming themselves around the few fragments of information hitherto accessible in print. Hence the first part of this article will be devoted to as clear an exposition as may be of what I believe to be the views generally prevalent among those students who have given special attention to the matter. It must be premised, however, that I write in no sense as their mouthpiece, nor in any way as speaking with authority; but simply as one who has often conversed upon this question of animal evolution with those amongst us best able to get at the facts of the matter; and therefore I may possibly be able to put into written form an outline of what is at present floating, uncrystallized thought, in a shape that will be of interest to the readers of LUCIFER. In the second part of this article I shall endeavour to deal in order with the points raised by Mr. Knox, to remove his difficulties and answer his objections.

When a universe is about to be, the first great stage is the unfoldment or manifestation of the One Life as "matter," proceeding outwards through the Form or Matter-side of the Second LOGOS, till at last all the seven great kosmic planes of matter with their sub-divisions, have been called into existence.

Into this great ocean of matter in its seven orders, there next pours itself forth the second great wave of the Divine Life—Life which has already in preceding universes passed through the various stages of its evolution as matter. When the second wave comes within our ken in our solar system it appears as coming forth from the buddhic plane in the form of Âtmâ-Buddhi, *i.e.*, Âtmâ

clothed with or vehicled in Buddhi—and it is termed "Monadic Essence."

This monadic essence proceeding outwards, next clothes itself in the atomic matter of the mânasic plane, then works its way step by step through the various molecular states of that sub-plane down to the lowest or seventh sub-plane. Thence it passes on downwards to the astral plane and onwards through all its sub-divisions. In these stages when clothed in the matter of either of the planes below the buddhic, the Monadic Essence so clothed is termed the "Elemental Essence" of the plane in question; and it constitutes the three elemental kingdoms, preceding the mineral kingdom, which are mentioned in *Esoteric Buddhism* and other Theosophical writings. These three kingdoms, it may be noted, are constituted, the first by the elemental essence on the three arûpa levels of the mânasic plane; the second, by the essence on the four rûpa levels thereof; and the third by the essence on the seven sub-divisions of the astral plane.

Now when the monadic essence first pours forth from the buddhic into the mânasic plane, it does so in seven great streams or rays, each of which is distinguished by a characteristic quality predominating in it. This primary differentiation has at the outset a sevenfold sub-division and its differentiation goes on increasing ever more and more as the essence works its way downwards through the three elemental kingdoms, both as regards its vertical sub-divisions and in its horizontal striations, so to speak.

The way in which this differentiation appears to proceed may briefly be described, as the general process is the same throughout, and when we come to deal with later stages of evolution these facts will need to be borne in mind. First then the general law is this: whenever any form is built out of the matter of any plane, that form is "ensouled" or "informed" by a portion of elemental essence, corresponding with the order and kind of matter from which the form is made. The portion of essence that thus ensouls a form is separated off for the time being from the particular volume or mass of essence from which it is drawn, and acquires, so to say, a distinct and temporarily separate existence of its own, lasting as long as the form that it ensouls endures. When that form is broken up, this

ensouling and temporarily separated portion of essence pours itself back and merges into the parent block, carrying with it, of course, whatever of "experience" or unfoldment it may have acquired in that form. The experience so carried back does not remain distinct but, with the essence which is its carrier, diffuses itself through the whole of that particular volume or block; so that the next portion temporarily separated off from the block in question will be enriched by that much of "experience" and unfoldment. Very gradually, by almost infinite repetitions of this process, distinctions grow up within the block of essence between one part and another, these grow into differences, till at last complete differentiation has taken place and the one block of essence has become several smaller blocks, each differing from the others in some particular way.

To complete the conception, it must be added that when more than one kind or order of matter is built into a form, there will be a corresponding complexity in the ensouling elemental essence, a portion being drawn from each of the kinds of essence whose corresponding orders or kinds of matter enter into the form. And when the form breaks up, each such portion returns distinctively to its own appropriate parent block.

The result of this is that when we examine the essence in its lowest stage, as in forming the mineral kingdom and constituting what has been spoken of in earlier Theosophical writings as the "mineral monad," we find that it presents a very large number, running into the thousands, of different kinds of essence, each kind forming as it were a distinct "block" or segregated volume of the essence belonging to the mineral kingdom, from which is drawn the portion which ensouls any particular chemical combination of that class, and into which that temporarily separated portion pours itself back, when the particular chemical combination in question is broken up.

We have thus to substitute for the earlier conception of "*a* Mineral Monad," the idea of a very large number of distinct blocks or kinds of essence informing the various genera, species and varieties which make up the mineral kingdom. Each of these blocks differs from all the rest, and each of them is destined to undergo still further differentiations, as we shall see hereafter. All

these taken together may be spoken of as "the mineral Monadic Essence," or more simply as the "Mineral Essence," meaning thereby that great volume of the monadic essence originally outpoured from the buddhic plane, which has worked its way through the three great elemental kingdoms, differentiating as it descends, and which now ensouls in its thousands of distinct kinds the innumerable combinations and varieties of matter which make up the mineral kingdom.

With the mineral kingdom we reach the turning-point in the great evolutionary cycle of this second âtmic wave, which we have been tracing along the downward arc of its "descent into matter," through its successive stages as monadic essence, as elemental essence forming the three kingdoms of the elemental worlds, to its lowest stage as the informing life of the mineral kingdom. From that point the cycle turns upward; the monadic essence begins to unfold consciousness in layer after layer of the matter in which it had enwrapped itself on its downward sweep; and as it advances it differentiates more and more towards its goal of complete individualization. It is this upward sweep of its evolution which we have now to consider.

Passing upwards from the mineral the evolving essence becomes the informing consciousness of the vegetable kingdom, undergoing further differentiation as it works its way through the ascending series of forms from the lowest spore and lichen to the mighty oak tree and other majestic types which stand at the head of that Kingdom.

This differentiation is carried on in the same general manner as has been already described; a portion from some definite "block" of Essence being segregated for the time being to ensoul, say, some particular tree, and on the death of that tree pouring itself back into the same block from which thousands or millions even of that particular kind of tree are also "dependent" in respect of their ensouling consciousness. And by the gradual accumulation of small differences in the unfoldment or experience gained by these temporarily separated portions, and with them poured back into the block whence they were drawn, internal differences are developed within that block, till it subdivides into two or more masses differ-

ing slightly from each other. This of course repeats itself again and again, till, by the time the evolution of the Essence through the vegetable kingdom has been completed, the number of distinctly differentiated blocks thereof has multiplied itself to many times the number which could be counted at the end of its evolution through the mineral kingdom.

The onward sweep of evolution next carries the ascending Monadic Essence into the Animal Kingdom, where its evolution and unfolding of consciousness proceed on the same general lines as those just sketched. Only the process of differentiation now proceeds with greater rapidity, the number of blocks increasing rapidly while the number of animal bodies which are ensouled from any one block decreases. Or, to say the same thing in other words, each "block" of Essence forms the "common soul," as it were, of a number of animals of the same kind, each separate animal body of that kind being ensouled by a portion of Essence temporarily separated from the corresponding block, a portion which on the death of the animal, pours back into the same block and diffuses throughout its whole mass the experience and development which has been acquired by that particular portion during its quasi-separated life as the "soul" of the particular animal body in question.

An analogy may help to make this process clearer to our minds. Consider a mass of protoplasm—living organic matter. As you watch it, you will see it bulge out on one side or the other till there gradually puts itself forth from the mass a long tongue or promontory of the living substance. After a time this comes to rest, another similar tongue being extruded at another spot, and so on. Later on the first protrusion is drawn back again into the general mass, and one after the other the rest follow suit, fresh tongues—processes they are technically called—being extruded in new directions. Now if some delicate semi-fluid colouring matters—say blue on one side and yellow on the other—are placed near the mass of protoplasm, we shall see the tongue or "process" put forth on the side where the blue colouring matter is placed, come into contact with, and gradually absorb and draw it into its own substance—acquiring naturally a bluish tinge thereby. Similarly the tongue or process extruded in the direction where the yellow colouring matter is placed will acquire a yellowish tinge. When these are in turn

withdrawn each will spread its own tinge in fainter degree throughout the whole mass, which will ultimately acquire a green tinge from the blending of the blue and the yellow. At first this will repeat itself time after time; but if there be some slight difference in the effect of the two colouring matters on the protoplasm, which is gradually cumulative in its character, then we shall find, after a time, that one side of the original mass has acquired a distinctly blue, and the other a distinctly yellow colouring, and that the two colours are no longer diffusing themselves freely throughout the whole mass, producing by their combination the green colour, but that each colour spreads only through its own definite part of the mass, and does *not* diffuse itself further. Here the original mass has become internally differentiated into two or three distinct kinds, each now differing slightly from the others in virtue of the accumulated action upon it of the differing colouring matters.

In like manner to this the blocks of evolving essence become differentiated by the varied action upon the essence of the diverse experiences and developments which its temporarily separated portions acquire and transmit to the block from the differences in their environment while ensouling different animal bodies of the same species. And this process is ever going on throughout the entire animal kingdom all along the seven great divisions or rays, which run on through it as clearly and plainly as through the lower kingdoms.

Let us now carry our minds forward to the highest types of animal. We shall find a particular type which stands as it were at the head of one of the seven rays which together make up the animal kingdom; and this type of animal will be one which is in close contact with man—more or less a "domesticated" animal. Thus we have the dog, the cat, the elephant, the cow and the horse as examples of animal types, each of which stands at the head of one of these rays and constitutes the evolutionary stage next below that of humanity. And when we examine more closely, we shall find that the various blocks of evolving essence, which are each the common soul of some one special kind, say, of dog, have become much smaller, while the number of individual dog-bodies of that kind dependent from each of them has also grown quite small, a single block, say, ensouling only some ten or twenty terriers.

Now all through the animal kingdom the evolving essence has been working in astral even more than in purely physical matter, and in the higher types has begun very definitely to act upon the matter of the lower levels of the mânasic plane. Thus it has built not only a physical and astral, but an incipient "mind-body" for its manifestation. Coming then into close contact with man, its mânasic unfoldment is greatly stimulated and quickened. The animal acquires devotion to something higher than itself—in this case man. It seeks blindly, dimly, semi-consciously to reach out to him, to understand him, to enter into his life, to please and help him. Thus the essence pushes its way upwards through the matter of the rûpa-mânasic levels, setting that matter in vibration and dimly beginning to unfold its capacity for mental activity, *i.e.*, thought. But its upreaching, its aspiration towards, and devotion to that which it feels, however dimly and blindly, to be higher than itself has also another and an all-important effect. In some mysterious way, which we do not yet at all understand, it acts on the planes above the mânasic and draws down a ray, a spark from the divine, to meet and quicken its upward aspiration. This ray or spark, which descends from the âtmic life through the buddhic plane, seems to belong to a third great âtmic wave, or out-pouring of the Divine Life, which descends no lower into matter than the third of the arûpa levels of the mânasic plane. But on this subject little or nothing more is known than what has just been stated.

At any rate this ray or spark *is* drawn down to meet the essence evolving upwards along the ascending arc of its cyclic sweep, which, having worked its way as we have seen all round the evolutionary cycle is now unfolding itself in the rûpa-mânasic levels. A union takes place between the descending ray and some temporarily separated portion of essence which is ensouling an animal whose close contact with man has drawn the Essence upwards. The portion of essence ensouling the animal is, by the action of the ray, finally separated off from the block to which it belonged. That portion, as it were, swells out and forms the egg-shaped "causal body" or true Ego on the third arûpa level of the mânasic plane, becoming the vehicle or "body" within which dwells the ray or divine spark, that has descended into it from above; thus

exactly answering the description given in the *Secret Doctrine* of the "spark hanging from the Flame by the finest thread of Fohat"; the "spark" itself illuminating, lighting up with the divine radiance, the egg-shaped film of the causal body within which it hangs suspended.

Thus is constituted the true human individuality, the reincarnating divine Ego, and from this point onwards we have a definite, continuing, æonian entity, which henceforward reincarnates as an individual, and stores up its accumulating treasures of growth and experience within itself, no longer merely pouring them back into a larger whole into which it merges.

Turning now to the points raised by Mr. Knox in the article already mentioned; it is obvious from the foregoing, that although from the standpoint of metaphysic it may be necessary to admit that there must be present in the original out-pouring stream of monadic essence, the *potentiality* of ultimately becoming differentiated into individual units, and even the possibility of becoming a definite, finite number, however large of such units; yet this is purely an abstract *potentiality*, which may be demanded rather as a necessity of the laws under which our intellect functions, than as a necessity of those realms which lie beyond the plane to which our intellect itself belongs. At any rate, even to high spiritual vision, not only to the sight which belongs to the rûpa-mânasic levels, but even to the buddhic vision itself, no trace of such individualization is observable in the monadic essence as it pours forth into the mânasic plane. Nor, except in the gradual differentiation into even smaller blocks, both on the downward arc of the descent into the mineral kingdom, and upon the ascending arc from that stage up to the highest animal, do we find anything that can properly be called a permanent, individual entity, capable of individual reincarnation, until the process already described takes place, and the definitely individual causal body is split off from the small block of animal elemental essence from which the particular animal thus individualized, together with others had been dependent.

Thus then we may say, in reply to Mr. Knox's first point, that individual reincarnation does *not* occur in the present animal kingdom as such; that it takes place only in the case of those animals who, having been individualized in the manner described belong

ipso facto, to the *human* kingdom, and will on their next appearance on the scene, be embodied as human beings. It is precisely this individualized causal body which Mrs. Besant speaks of as the "fertilized germ soul," the descending ray of the Divine Life being the fertilizing spark sent down by the Mânasa-putras, which falls into the soil of the ascending animal essence and *causes* the individualization.

As bearing on the further development of this point by Mr. Knox, a word may be said on what *may* theoretically have taken place in ages past, though so far as known, it certainly does *not* occur now. It will possibly have already struck the attentive reader that the description given of the gradual diminution in the size of the blocks of essence, and in the number of animal bodies ensouled from one and the same block, as we reach the highest types of the animal kingdom, rather leads up to the idea that if this process were left to work out by itself, it would ultimately result in the block of essence becoming so small that it could ensoul *only one animal* body of the appropriate kind at a time. And hence that in such a case we should have a definite, reincarnating animal entity which *would* reincarnate as an individual, although not having as yet received the fertilizing ray from above, it could not be called a reincarnating divine human Ego, whatever the body, human or animal which it might occupy. Such a possibility must clearly be recognized as at least theoretically possible, and apparently not inharmonious with the general principles and scheme of our Theosophical knowledge; but whether or not it has *as a matter of fact* ever played a part in the evolution of our chain, we do not know for certain as yet; though something of the kind is indeed rendered rather probable by a few observations. However that may have been, the fact remains that such is *not* the process actually in vogue at the present time; and that in all the cases known the individualization has taken place by the actual splitting of the animal's soul off from the block of essence to which it belonged, by the descent of the divine ray from the âtmic ocean.

In questions of this sort we are dealing with a problem of fact rather than theory, and however sentimental consideration might make us incline to a certain view, we ought not to forget that Occultism is the true Science of Nature, and hence that we must

mould our views rather on the facts themselves than upon our wishes as to what they might be. But the problem of animal suffering still remains to be faced; and space will only allow a word or two upon it. The general unfoldment of the animal essence, and especially the mânasic phase thereof, is greatly hastened and intensified by suffering, though other disadvantages of a hastened evolution also make themselves felt, which those responsible for the infliction of the pain will in due course have to make good. And this quicker progress goes to the relatively small block on which the suffering animal is dependent, not to the kingdom at large. Further, in the cases of the highest, individualizable types, it is probable that it may greatly tend to hasten the actual individualization of that particular animal, though the same result could, and *ought* to have been brought about by kindness and love instead.

I think I have now dealt with the main points of Mr. Knox's contention. With reference to the various texts he quotes in support of his views, I shall say only this: To me it seems that all the passages he cites from *The Secret Doctrine* or H. P. B.'s other writings, as well as those from such other writers as have spoken from sight and knowledge, not simply from inferential speculation, will be found to receive a harmonious, coherent and consistent interpretation in the light of the general views and facts which I have tried to make intelligible in the preceding pages.

Of course our knowledge on this, as on most Theosophical subjects, is but a grain of sand in the Sahara desert of our ignorance; and with further knowledge will come clearer insight. But meanwhile such knowledge as we have is freely at the service of our fellow students the world over, subject to the understanding that they will accept it as open to correction, modification and transformation as knowledge expands and observations accumulate, and above all that they will not for a moment imagine that anyone, be it whom it may, is to be looked upon as an infallible authority.

BERTRAM KEIGHTLEY.

DEVACHAN.

(*Continued from p.* 334.)

II.—NON-HUMAN.

WHEN we attempt to describe the non-human inhabitants of the devachanic plane, we at once find ourselves face to face with difficulties of the most insuperable character. For in touching the arûpa levels we come into contact for the first time with a plane which is cosmic in its extent—on which therefore may be met many an entity which mere human language has no words to portray. For the purposes of our present paper it will probably be best to put aside altogether those vast hosts of beings whose range is cosmic, and confine our remarks strictly to the inhabitants peculiar to the mânasic plane of our own chain of worlds. It may be remembered that in the manual on the astral plane the same course was adopted, no attempt being made to describe visitors from other planets and systems; and although such visitors as were there only occasional would here be very much more frequent, it is obviously desirable in an essay for general reading to adhere to the same rule. A few words, therefore, upon the elemental essence of the plane and the sections of the great Deva kingdom which are especially connected with it will be as much as it will be useful to give here; and the extreme difficulty of presenting even these comparatively simple ideas will conclusively show how impossible it would be to deal with others which could not but be far more complicated.

The Elemental Essence.—It may be remembered that in one of the earlier letters received from an Adept teacher the remark was made that to comprehend the condition of the first and second of the elemental kingdoms was impossible except to an Initiate—an observation which shows how partial must be the success which

can attend any effort to describe them down here upon the physical plane. It will be well first of all that we should endeavour to form as clear an idea in our minds as possible of what elemental essence really is, since this is a point upon which much confusion often seems to exist, even amongst those who have made considerable study of Theosophical literature.

Elemental essence, then, is merely a name applied during certain early stages of its evolution to monadic essence, which in its turn may be defined as the outpouring of Âtmâ-Buddhi into matter. We are all familiar with the fact that before this outpouring arrives at the stage of individualization at which it ensouls a man, it has passed through and ensouled in turn six lower phases of evolution—the animal, vegetable, mineral and three elemental kingdoms. When energizing through those respective stages it has sometimes been called the animal, vegetable, or mineral monad—though this term is distinctly misleading, since long before it arrives at any of these kingdoms it has become not *one* but *many* monads. The name was however adopted to convey the idea that, though differentiation in the monadic essence had already long ago set in, it had not yet been carried to the extent of individualization. Now when this monadic essence is energizing through the three great elemental kingdoms which precede the mineral it is called by the name of "elemental essence."

Before, however, its nature and the manner in which it manifests itself on the various planes can be understood, the method in which Âtmâ enfolds itself in its descent into matter must be realized. We are not now dealing with the original formation of the matter of the planes by aggregation after a universal pralaya, but simply with the descent of a new wave of evolution into matter already existing. Before the period of which we are speaking, this wave of life has spent countless ages evolving, in a manner of which we can have very little comprehension, through the successive encasements of atoms, molecules and cells: but we will leave all that earlier part of its stupendous history out of account for the moment, and consider only its descent into the matter of planes somewhat more within the grasp of human intellect, though still far above the merely physical level. Be it understood, then, that when Âtmâ, resting on any plane (it matters not which), on its path downward

into matter, is driven by the resistless force of its own evolution to pass onward to the plane next below, it must, in order to manifest itself there, enfold itself in the matter of that lower plane—draw round itself as a body a veil of that matter, to which it will act as soul or energizing force. Similarly, when it continues its descent to a third plane, it must draw round itself some of *its* matter, and we shall have then an entity whose body or outer covering consists of the matter of that third plane. But the force energizing in it—its soul, so to speak—will not be Âtmâ in the condition in which it was upon the higher plane on which we first found it; it will be that Âtmâ *plus* the veil of the matter of the second plane through which it has passed. When a still further descent is made to a fourth plane, the entity becomes still more complex, for it will then have a body of the matter of that fourth plane, ensouled by Âtmâ already twice veiled, in the matter of the second and third planes. It will be seen that, since this process repeats itself for every subplane of each plane of the solar system, by the time the original force reaches our physical level it is so thoroughly veiled that it is small wonder that men often fail to recognize it as Âtmâ at all.

Now suppose that the monadic essence has carried on this process of veiling itself down to the atomic level of the devachanic plane, and that, instead of descending through the various subdivisions of that plane, it plunges down directly into the astral plane, ensouling or aggregating around it a body of atomic astral matter; such a combination would be the elemental essence of the astral plane, belonging to the third of the great elemental kingdoms —the one immediately preceding the mineral. In the course of its two thousand four hundred differentiations on the astral plane it draws to itself many and various combinations of the matter of its several subdivisions; but these are only temporary, and it still remains essentially one kingdom, whose characteristic is monadic essence involved down to the atomic level of the devachanic plane only, but manifesting primarily through the atomic matter of the astral plane.

The elemental essence which we find on the devachanic plane constitutes the first and second of the great elemental kingdoms, but the principle of its formation is the same as that described above. A mass of monadic essence (the expression is materialistic and misleading, but it is difficult to see how to avoid it) carries on the

process of veiling itself down to the atomic level of the buddhic plane, and then plunges down directly into the devachanic plane, ensouling a body of atomic devachanic matter—that is, of the matter belonging to the highest of the arûpa levels—and so becomes the elemental essence of the first great kingdom. In this—its simplest or natural condition, be it understood—it does not combine the atoms of the plane into molecules in order to form a body for itself, but simply applies by its attraction an immense compressing force to them. In the course of its differentiations it aggregates around itself various combinations of the matter of the second and third sub-divisions, but it never loses the special and definite characteristics which mark it as the elemental essence of the arûpa levels.

The second great kingdom, whose habitat is the rûpa division of Devachan, is formed upon a very similar principle. The essence of the first kingdom, after evolving through various differentiations during ages whose length is unknown to us, returns to its simplest condition—not of course, as it was before that evolution, but bearing within it all that it has gained throughout its course; and it then puts itself down directly into the fourth sub-division of Devachan—the highest of the rûpa levels—drawing to itself as a body some of the matter of that sub-plane. That is the simplest condition of the elemental essence of the second kingdom, but, as before, it takes on in the course of its evolution garbs many and various composed of combinations of the matter of the lower sub-planes.

It might naturally be supposed that these elemental kingdoms which exist and function upon the devachanic plane must certainly, being so much higher, be further advanced in evolution than the third kingdom, which belongs exclusively to the astral plane. This however is not so; for it must be remembered that in speaking of this phase of evolution the word "higher" means not, as usual, more advanced, but *less* advanced, since here we are dealing with the monadic essence on the downward sweep of its arc, and progress for the elemental essence therefore means descent into matter instead of, as with us, ascent towards higher planes. Unless the student bears this fact constantly and clearly in mind, he will again and again find himself beset by perplexing anomalies, and his view of this side of evolution will be lacking in grasp and comprehensiveness.

The general characteristics of elemental essence were indicated at considerable length in the manual on the astral plane, and all that is there said as to the number of sub-divisions in the kingdoms and their marvellous impressibility by human thought is equally true of these devachanic varieties. A few words should perhaps be said to explain how the seven horizontal sub-divisions of each kingdom arrange themselves in connection with the sub-planes of Devachan. In the case of the first kingdom, its highest subdivision corresponds with the first sub-plane of Devachan, while the second and third sub-planes are each divided into three parts, each of which is the habitat of one of the elemental sub-divisions. The second kingdom distributes itself over the rûpa levels, its highest subdivision corresponding to the fourth sub-plane, while the fifth, sixth and seventh sub-planes are each divided into two to accommodate the remainder.

So much was written in the earlier part of this paper as to the effect of thought upon the devachanic elemental essence that it will be unnecessary to return to that branch of the subject now; but it must be borne in mind that it is, if possible, even more instantaneously sensitive to thought-action here than it is on the astral plane, the wonderful delicacy with which it responds to the faintest action of the mind being constantly and prominently brought before our investigators. We shall grasp this capability the more fully if we realize that it is in such response that its very life consists—that its progress is due to the use made of it in the process of thought by the more advanced entities whose evolution it shares. If it could be imagined as entirely free for a moment from the action of thought it would be but a formless conglomeration of dancing infinitesimal atoms—instinct indeed with a marvellous intensity of life, yet making no kind of progress on the downward path of its involution into matter. But when by the thoughts of the beings functioning on those respective planes it is thrown on the rûpa levels into all kinds of lovely forms, and on the arûpa levels into flashing streams, it receives a distinct additional impulse which, often repeated, helps it forward on its way. Very noticeably also is it affected by music—by the splendid floods of glorious sound of which we have previously spoken as poured forth upon these lofty planes by the great masters of melody who are carrying on there

in far fuller measure the work which down here on this dull earth they had only commenced.

Another point which should be remembered is the vast difference between the grandeur and power of thought on this plane and the comparative feebleness of the efforts that we dignify with that name down here. Our ordinary thought begins in the mind-body on the rûpa levels and clothes itself as it descends with the appropriate astral elemental essence; but when a man has advanced so far as to have his consciousness active in the true Ego upon the arûpa levels, then his thought commences there and clothes itself first in the elemental essence of the rûpa levels, and is consequently infinitely finer, more penetrating and in every way more effective. If the thought be directed exclusively to higher objects, its vibrations may be of too fine a character to find expression on the astral plane at all; but when they do affect this lower matter they will do so with much more far-reaching effect than those which are generated so much nearer to its own level. Following this idea a stage further we see the thought of the Initiate taking its rise upon the buddhic plane, above Devachan altogether, and clothing itself with the elemental essence of the arûpa levels for garment, while the thought of the Adept pours down from Nirvâna itself, wielding the tremendous, the wholly incalculable powers of regions beyond the ken of mere ordinary humanity. Thus ever as our conceptions rise higher we see before us wider and wider fields of usefulness for our enormously increased capacities, and we realize how true is the saying that the work of one day on levels such as these may well surpass in efficiency the toil of a thousand years on the physical plane.

C. W. LEADBEATER.

(To be concluded.)

THEOSOPHICAL ACTIVITIES.

AUSTRALASIAN SECTION.

The Second Annual Convention of the Australasian Section was held at Melbourne on April 3rd and 4th; delegates were present from the Branches at Sydney, Melbourne, Adelaide, South Yarra, Brisbane and Auckland, the other branches of the Section being mostly represented by proxies.

The General Secretary reported the secession of only thirty-one members throughout Australasia to the Judge party; the formation of three new Branches, and the addition of fully 100 members to the Society, were the results of the year's activities.

The principal business of the Convention was the consideration of the revision of the Constitution and Rules. A sub-committee was appointed who, after a careful comparison of the proposed drafts of revision submitted by the Indian and European Sections; with the expressed wishes of the various Australasian Branches, advised the adoption of the Indian Section draft with an amendment to the effect that "it was deemed inadvisable by this Section to alter the wording of the three objects except by the omission of the word 'psychic' in the third; and also suggesting some additions from the old Rules to the new proposed drafts."

A proposal to form a scientific association in order to attract more general attention to the teachings of Theosophy in its scientific aspects was considered and adopted, and the General Secretary was instructed to take such steps as would tend to promote the formation of this scientific association at an early date.

Several public lectures and addresses were given in connection with the Convention, which were attended by large and appreciative audiences, and on the whole it has been generally admitted that this Convention has been a great success. It was understood that the Convention of 1897 will be held in Adelaide.

The Countess Wachtmeister left New Zealand on April 18th, *en route* for Honolulu and the United States, having devoted almost exactly twelve months to Theosophic propaganda in these Colonies, during

which time she delivered over 100 public lectures, besides addressing the members of each Branch on one or more occasions, and holding receptions for enquirers and those interested in Theosophy. She leaves many loving friends and grateful admirers behind her, who will follow her future movements in America and Europe with interest and sincere well wishes.

The General Secretary is making a tour of the Branches in Australia, giving public lectures and doing other Theosophic propaganda, preparatory to paying a visit to Europe.

The seven Branches in New Zealand have been definitely formed into a new Section, with Miss Edger, M.A., as first General Secretary; throughout New Zealand she is universally loved and respected, both for her intellectual abilities, her sympathetic manner, and the clear, concise reasoning and quiet though persuasive eloquence of her platform utterances.

H. A. W.

On "White Lotus Day" the Sydney and Dayspring Branches co-operated and held a united meeting at Head-quarters. There was a very large attendance of members and friends, and selections from the *Bhagavad Gitâ*, *The Voice of the Silence*, and *The Light of Asia* were read and addresses were delivered by Messrs. Peell and Martyn. After the formal readings and speeches the ladies of both branches invited those present to tea and coffee, and the proceedings were conducted with somewhat less formality than usual, small groups being formed for Theosophical discussion. There were many sympathetic references to our much-loved teacher, and there was an evident determination to give what aid we could to the Cause and the Society to which she was devoted.

L. E. HARCUS.

NEW ZEALAND SECTION.

The New Zealand Branches of the Society have now been formed into a separate section. The application was sent to the President-Founder early in March, and an Executive Notice, dated April 7th, authorized the formation of the Section, and appointed Miss Lilian Edger, M.A., as General Secretary, *pro tem.* The Headquarters of the Section are at present in one of the rooms belonging to the Auckland Branch, Mutual Life Buildings, Lower Queen Street, Auckland, and the preliminary work of the Section is well in hand. There are at

present seven Branches, and a little over a hundred members. It is therefore but a small Section, but New Zealand is so isolated, and the communication with Australia is so slow, that inconvenience has frequently arisen from unavoidable delay; and we feel that we shall be able to make the work here far more solid if we have the power to decide business matters within the country without reference to a Headquarters a fortnight away. At the same time we trust that the separation will be only formal, and that there will be the same combined work between the two Sections as regards study that there has been during the past year.

The seven Branches of the Section are at Auckland, Dunedin, Christchurch, Wellington, Woodville, Pahiatua and Devonport (a suburb of Auckland). Of these the first three are doing active work both in study and in propaganda; there are public lectures at regular intervals, weekly classes for the study of *The Secret Doctrine* and for the graduated scheme of study, and H. P. B. Training-classes, as well as meetings for general papers and discussion. The other Branches are at present less active; but at Wellington and Pahiatua there are regular meetings for study, while at Woodville and Devonport the meetings are at present held only occasionally. In addition to the Branches there are unattached members in various parts of the country who are gradually gathering around them a few who are interested in the subject, so that we hope before long to be able to form other centres and Branches and so strengthen the Section.

We are singularly fortunate in having had the help of the Countess Wachtmeister just at the beginning of our separate existence. It was in fact mainly due to her advice and help that the application was made. Her visit has given a great impetus to the work of the Branches and at the same time has spread interest in Theosophy.

L. EDGER.

EUROPEAN SECTION

Much the most important activity of the past month has been the Convention of the Section, but as that is treated in the "Watch-Tower" further reference is unnecessary

The Theosophical Publishing Society has now moved into its new premises at 26, Charing Cross, S.W. The number of passers-by who stop to examine the publications in the window indicates the general interest which is taken in mystical subjects.

Mrs. Besant's lectures at Queen's Hall have proceeded in a most satisfactory manner, the continuity being broken, however, by her

illness. Mr. Mead took her place on June 14th, and chose as subject the comparison between the early centuries of Christianity and our own time. The audience was thoroughly interested in the lecture, and showed its appreciation by hearty applause.

In the Blavatsky Lodge the meetings do not seem to have been affected by the heat of the weather. Mr. Leadbeater, Mr. Keightley, and Mrs. Besant occupied the platform on the last two Thursdays in June and the first in July, and on July 9th Swâmi Vivekânanda delivered an eloquent discourse on Bhakti Yoga to a crowded lodge. The lodge will be closed during August.

The South Western Federation of Branches of the Section was formally started on June 20th, Mrs. Cooper-Oakley being in the chair. It was decided to hold an annual Convention at one of the towns represented, or if found desirable, meetings at lesser intervals could be arranged.

Mr. Mead visited Paris in place of Mrs. Besant, whose ill-health prevented her keeping the engagement. Parisian interest in Theosophy is rapidly increasing, and Mr. Mead found that his time was fully occupied with meetings and interviews. M. Jules Bois took Mrs. Besant's place as lecturer, and spoke most effectively.

A report from the Dutch Branches shows excellent activity, the centres holding regular meetings at which the audiences in some cases average from forty to fifty.

The return of Dr. Hübbe Schleiden gives hope of renewed activity in Germany; the learned doctor has been spending a few weeks in England, and represented the German Theosophists at the Convention, but he has now resumed his work in his fatherland.

REVIEWS.

Devil-Worship in France.

By A. E. Waite. [Bellairs and Co., 1896. Price, 5*s*. net.]

Mr. Redway has just published a new work by Mr. Waite on one of the bye-ways of credulity and immorality in France. It is necessary for the student of the various mystic and psychic tendencies at work at the end of the present century to take notice of this fantastic and gruesome so-called "Satanism," as exemplifying one of the dangers into which credulity, lack of moral balance, and ignorant psychism, can lead the strange compound called man.

Precisely the same tendencies are at work in our own day as those which agitated the mind of society in the early centuries of the Christian era, and it will require the greatest soberness, good sense, decency and morality, to steer a straight course in all the strange delusions that invariably accompany any strong attempt to spiritualize humanity by the disclosure of a portion of the ancient wisdom. In order to understand all these factors and the general and persistent imbecility of humanity, it is necessary to make repeated reference to the lesson which the mixed good and evil of the spiritual outpouring in the early centuries of our era have to teach us. Mankind is in reality as credulous as it ever was, and now that the pendulum is swinging back from incredulity and scepticism in things occult to a belief in them, we have in our midst, and shall have in ever-increasing abundance, the strangest combinations of blind faith, fanaticism, and charlatanry, proceeding from ignorance and immoderate desire, curiosity and conceit.

Against these dangers the serious student must ever be on his guard; and to be on his guard he must have some idea of the factors at work. Mr. Waite's book, written in his familiar style, will give the reader a very good idea of this particular kind of topsy-turvydom, which has already been treated of at greater length in our January

"Watch-Tower." The author, however, thinks that much may be put down to Catholic invention; and doubtless "Satanism" and its cognate "isms" has been "written up" considerably by clerical and "boulvardier" penmen, the one class under the inspiration of mediæval tradition, and the other in the feverish anxiety to discover something new in sensationalism. The Theosophical student, however, has to penetrate beneath both the writers and their subjects to where the festering sore of modern society lies hid.

G. R. S. M.

En Route.

By J. K. Huysmans. [Kegan Paul, Trench, Trübner and Co., 1896. Price 6*s*.]

This is the first contribution from French Satanistic literature which has made its appearance in England. Huysmans' *En Route* has for two years had a tremendous vogue in France, and is now admirably translated and judiciously bowdlerized by Mr. Kegan Paul, a devout Catholic. *En Route* is a sequel to one of the foulest books that have lately appeared in the French language, and depicts the fearful struggle of one who tries to free himself from the wild immoralities and gruesome psychic obsessions which are concomitants of "Satanism." In it is described, with startling vividness, the psychological state of a Parisian voluptuary, who tries to lead a better life and devote himself to religious contemplation. The culmination is reached by the unfortunate victim, after years of vice and a *liaison* with a woman devotee of Satanism, going for a week's "retreat" to the sanctuary of a Trappist monastery. The author, with horribly graphic force and all the art of a skilled romancier, paints the hell that Durtal passes through, when in the midst of his devotions, and in spite of all his efforts to think pure thoughts and aspire to the highest, the hideous visions of his past rise before him like tormenting fiends, and give him no rest by day or night. This is of course an extreme case, but it serves to bring graphically before the public the horrors of not only ordered and conscious Satanism, but also of irregular and hidden, and, so to say, unconscious vice and immorality and abuse, all of which are generically of the same nature, and, as we only too well know, are steadily rotting the youth and manhood and womanhood of many in the Western world. M. Huysmans, presumably, wrote his book for the youth and manhood and womanhood of Paris, and doubtless Mr. Kegan Paul has brought it

before the English public because he knows it is wanted here as well as on the continent. The translator also, as a zealous Catholic convert, may be influenced by the belief that the Roman Church alone can grapple with a problem in which Protestant scepticism refuses to believe. It is, however, a matter in which a real knowledge of occultism alone can throw any real light.

But we have already written sufficiently on this sorrowful subject, and now that such books are being published in English, we have only to add that the two which have appeared are less open to misunderstanding than others which have appeared in France on the same theme.

G. R. S. M.

ORPHEUS.

By G. R. S. Mead. [Theosophical Publishing Society. Price *4s. 6d.* net.]

THOSE who have read Mr. Mead's learned papers in LUCIFER will be glad to have them in a collected form, and they need no detailed description here. They give the English reader for the first time a clear and connected view of ancient Hellenic Theosophy, and we venture to recommend the book especially to our Eastern students, as it is important that they should realize the identity between the teachings of the Shâstras and those presented by the Orphic School. It is justly said of this book by our contemporary, the *Vâhan:* "It contains a mass of valuable information derived from rare books, and convincing proofs derived from first-hand authorities of a number of important statements made by H. P. B., but which have hitherto been for the most part supported by quotations from either second-hand sources or authors who are regarded by students as exceedingly unreliable. It is intensely gratifying to find how the original documents confirm many and many a contention of H. P. B., which scholars have scouted because the evidence was not put forward in their own orthodox fashion."

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

In *The Theosophist* (Adyar) for June, Col. Olcott occupies a prominent position, contributing not only an unusually long chapter of his "Old Diary Leaves" but a most entertaining account of a Rajput wedding. The Colonel describes in the first-named his invention of a travelling cart, which appears to have contained, or to have been convertible into, most of the useful articles known to civilization. The chapter is devoted to a lecturing and organizing tour in Ceylon. The wedding which the Colonel attended was that of an Indian prince in the most western province of India, where the old warlike traditions are so far retained that the men wear their weapons during their ordinary every-day life. The statement that more than eight hundred bards were present will doubtles arouse a feeling of terror, not unmixed with gratitude in the minds of many readers that they have not survived in the West. The other articles are somewhat technical, but contain a good deal of information, though the paper on Yoga gives a description much more detailed than comprehensible.

There can be no doubt that *The Váhan* (London) has during the past few months become of enormously greater value and interest than ever before, and the members of the European Section have provided for them every month matter for useful study. The longest answer in the July number is on the ideas of "Mâyâ" and "Brahman" among the Greeks, the quotation given showing a striking similarity between the true oriental and the relatively western ideas. "Elemental essence" is still to the fore and is even in some respects becoming a little intelligible. C. W. L. deals with the evolution of this "essence," Âtmâ, he tells us, veiling itself in the matter of the higher planes until it reaches the highest level of the devachanic, descending thence directly to the highest condition of the astral. The "Path" as a path of woe or suffering is admirably dealt with by A. B.

M. Guymiot in *Le Lotus Bleu* for June (Paris) concludes a paper on the nature of man, in which he asserts that the fundamental belief of all Hindu religions is that the destiny of man is the enjoyment of ceaseless bliss. "Le Vide" is the title of a somewhat peculiar article on contemplation and spiritual development, dwelling on the necessity for making the mind a blank in order to reach the "twin-soul" or "complement"—an idea that does not recommend itself for safety, whatever meaning may be attached to "twin-soul." Several excellent translations are now proceeding, among them the first part of the *Secret Doctrine*.

Of the two Spanish periodicals, *Sophia* and *Antahkarana*, the latter ceased with the last issue, having merged into its larger companion. This is undoubtedly a sensible course, as it seemed somewhat unnecessary to keep up two journals in a country like Spain, where large numbers of readers cannot be expected. It

Sophia the original articles are on Astrology, treating in this number of the signs of the Zodiac, and correspondences in the Kabalah and other mystical systems, and on Buddha, by Señor Treviño, who proposes to contribute short accounts of different religions.

In *The Sphinx* (Berlin) most of the space is occupied by translations, the original articles consisting of "Self-Knowledge" and a paper dealing with "Infection and the Od or *x* Rays."

A small pamphlet entitled *Manu's Ten Commandments* (Bombay) has been received from India, containing an admirable lecture by M. D. Schroff. A comparison is made between the rules given by Manu and the injunctions of other religions, showing them to have the same foundation. The writer maintains that the rules are not merely precepts of morality, but that as the virtues inculcated by them become fully developed, they awaken Siddhis or powers, and open up the higher realms of nature.

We have also to acknowledge receipt of the following periodicals, which do not call for special notice: *Theosophy in Australia*, filled with the Convention report; *The Ârya Bâla Bodhini*, which maintains a very good average quality; *Theosophia*, containing the usual quantity of excellent translations and two original articles; *Teosofisk Tidskrift*; *Modern Astrology*, promising a substantial enlargement shortly; *The Lamp*; *Book-Notes*; *Theosophy*; *The Theosophical Forum*; *The Irish Theosophist*; *Isis*; *Light*; *The Agnostic Journal*; *The Buddhist*; *The Hansei Zasshi*, the Japanese Buddhist journal; *The Sanmarga Bodhini*; *Lotus Blüthen*; *The Seen and the Unseen*.

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LUCIFER.

ON THE WATCH-TOWER.

The American loyalists have passed through a terrible struggle in order that the name of the United States might not disappear from the roll of the Theosophical Society. Firmly they held to their allegiance to the President-Founder and to the Society for which H. P. B. lived and died, facing poverty and weakness rather than break the tie that bound them to the organization through which their spiritual life had come. Among other efforts they enlarged what had been a children's magazine, *Mercury*, into a general Theosophical journal, the organ of the American Section; it has been admirably conducted, and Mr. Walters, Mrs. Sears and Miss Walsh deserve the greatest credit for the way in which they have persevered in face of difficulties. Countess Wachtmeister is now working in America, and is much interested in the fortunes of this little magazine; she is doing all in her power to aid it, and she feels its value as the official organ of the Section. It has struck me that it would very much cheer our faithful friend and would tell her eloquently that we had not forgotten her, if we could send her over a hundred additional subscriptions to *Mercury* as a souvenir from Lucifer. The journal costs only a dollar a year, and I suppose the postage is an additional penny a month—a very trifling expenditure for many of our readers. If those who feel inclined to thus stretch a brotherly hand across the Atlantic would send in their names and subscriptions to me *at once*, I might have the pleasure of sending them on before leaving for India at the beginning of September.

* * *

Nature mentions the success that has attended the explora-

tions of Prof. Frank N. Cushing in Pine Island, Florida. It says that he

Has just returned laden with rare and interesting archæological specimens, and bringing the story of discoveries which demonstrate the existence of a prehistoric people in South-western Florida and the neighbourhood, who have left a multitude of mounds and other structures of conch shells, and whose works seem to furnish the key to much that was inexplicable in American archæology. He says that this ancient people differed in many ways from any others hitherto known; but that they somewhat resembled the Swiss lake-dwellers in their mode of life, and that their state of culture was quite similar and equal to that of the mound-builders and the Mayas and other builders of the ruined cities of Yucatan and Central America. Innumerable islands were found covered with shell foundations, and some with structures covering hundreds of acres, and rising fifty to sixty feet above the sea. A low mound, sixty feet in diameter, near Tarpon Springs, was thoroughly explored; more than six hundred skeletons were found, besides a large quantity of pottery, stone and other objects of art. At Marco, near the southern end of the Florida Peninsula, extraordinary painted tablets were found; also many carved wooden vessels, and implements and utensils of shell and bone. Sections of the shell islands made below the gulf level showed them to be entirely artificial, and the result of slow and long-continued building. The civilisation developed on these islands is supposed to have extended southward to Yucatan, and northward to the abode of the mound-builders. A notable collection of masks was found, put away in sets, each with an appropriate animal figure-head, designed for use by priests performing the myth drama. The shell structures of the Ten Thousand Islands, as well as those on the mainland, are covered with peat and dense growths of mangrove, cactus and other tropical vegetation. The general plan is similar in all. There is a network of enclosures of various sizes, or ridges leading up to terraces crowned by gigantic mounds. A series of level-topped pyramids surround two or three lakes, from which channels lead out to the sea. The resemblance to the ancient cities of Yucatan is striking and instructive. The explorations made lead to the inference that the Ten Thousand Islands are nearly all artificial.

The unveiling of the relics of an ancient civilization in America is full of interest to all Theosophists, confirming as it does the many statements made by H. P. B. with regard to the partially submerged continent of Atlantis. Proofs that will convince all will come in time, we know, and meanwhile it is well to place on record all the sign-posts which point to the roads along which those proofs will come.

* * *

Readers of LUCIFER are familiar with the good work carried on by Mrs. Higgins in the Musæus School and Orphanage in Colombo.

Mr. Wilton Hack of Australia has lately helped her considerably, sending her over £50 worth of school necessaries and another £150 in cash. Encouraged by this, Mrs. Higgins is beginning the erection of the proposed main building, and will be grateful for any help that may be sent to her for this purpose. The President-Founder, Dr. English, Mr. de Abrew, Mrs. Higgins and Mr. Hack, are the trustees of the Institution. A Branch School in a sea-side village is to be started in about two months' time, the Headman giving a site and building a school house, and Miss Allison, Mrs. Higgins' faithful colleague, is to be put in charge.

* * *

The Right Hon. Max Müller has an interesting article in the *Nineteenth Century* for August, entitled "A Real Mahâtman," giving some details about Râmakrishna Paramahansa, a saintly ascetic who died in 1886. The learned Professor first explains the meaning of the epithet Sannyâsin, confining it to those who practise the ascetic life as the fourth âshrama, or division of human life, as laid down in the ordinances of Manu. He does not allude to the later regulations drawn up by the great sage Shankarâchârya, regulations compliance with which is by orthodox Hindus regarded as necessary for the true Sannyâsî. The life of the Sannysâsî according to these can only be entered by Brâhmanas, who fulfil certain conditions, and it has four successive grades, each implying a definite stage of progress, the last of which raises a man above the "I"—the param-aham-sa—and enables him to reach the nirvânic consciousness when entranced. The title is now, like most religious titles in India, degraded and made into a mere title of honour, but occasionally a man wears it of right, as seems to have been the case with Râmakrishna. Professor Max Müller gives a selection of very fine aphorisms, which have been preserved by the disciples of the saint. In answer to the question how to get rid of the lower self: "The blossom vanishes of itself as the fruit grows; so will your lower self vanish as the Divine grows in you." "Many are the names of God, and infinite the forms which lead us to know Him. In whatsoever name or form you desire to know Him, in that very name and form you will know Him." "Should he pray aloud unto God? Pray unto Him in any way you like. He is sure to hear you, for He can hear the footfall

of an ant." "The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away." "A boat may stay in the water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in him." Could truths be put with more exquisite point and tact? And how dainty is this: "So long as the bee is outside the petals of the flower, it buzzes and emits sounds. But when it is inside the flower the sweetness thereof has silenced and overpowered the bee. Forgetful of sounds and of itself, it drinks the nectar in quiet. Men of learning, you too are making a noise in the world, but know the moment you get the slightest enjoyment of the sweetness of Bhakti (love of God) you will be like the bee in the flower, inebriated with the nectar of Divine love." Our readers should get the *Nineteenth Century*, and read the three and a quarter pages filled with like quotations.

* * *

It is most interesting and encouraging to see how sympathetic the Professor's attitude has become towards the results which follow the prolonged practice of Yoga. "We cannot quite understand them, but in the case of our Mahâtman we cannot doubt their reality, and can only stand by and wonder, particularly when so much that seems to us the outcome of a broken frame of body and an overwrought state of mind contains nevertheless so much that is true and wise and beautiful. . . . The state of religious exaltation as here described has been witnessed again and again by serious observers of exceptional psychic states. It is in its essence something like our talking in sleep [?], only that with a mind saturated with religious thoughts and with the sublimest ideas of goodness and purity, the result is what we find in the case of Râmakrishna, no mere senseless hypnotic jabbering, but a spontaneous outburst of profound wisdom clothed in beautiful poetic language. His mind seems like a kaleidoscope of pearls, diamonds and sapphires, shaken together at random, but always producing precious thoughts in regular, beautiful outlines." With regard to some of the lower physical results of some kinds of Hatha Yoga, the Professor also confesses belief. "When we read of cases, more or less attested by trustworthy witnesses, of men in such a state seeing what ordinary mortals cannot see, reading the thoughts of

others—nay, being lifted into the air without any visible support—we naturally withhold our belief; but that some of these men can go without food for many days; that they can sit unmoved in intense heat and cold; that they can remain in a long death-like trance; nay, that they can be buried and brought back to life after three or four days—these are facts testified to by such unexceptionable witnesses, by English officers and English medical men, that they have to be accepted, even though they cannot be accounted for." Such a statement as this should have some effect on the ignorant and superficial scepticism of the British public, and we may hope to see the candid Professor ere long believe the other phenomena he mentions. Surely they are less wonderful than being buried entranced, dug up, and revivified.

* * *

Still more strange in the ears of some will be the Professor's statement of the effect of the worship of the Goddess Kâlî on Râmakrishna. He says that he believes that nothing "is so hideous as the popular worship of Kali in India," but proceeds to say, with regard to Râmakrishna's adoration of her, and his prayers to be delivered from the material influence of woman, that "he succeeded, so that his mother to whom he prayed, the goddess Kali, made him recognize every woman as her incarnation, and honour each member of the other sex, whether young, or old, as his mother." This is one of the beautiful results in India of the recognition of the feminine and maternal side of Deity, one of the reasons why from Hindu lips, unless the speaker be westernized, one never hears slighting or lightly contemptuous remarks about women in general. Occasionally one may hear tremendous denunciations of the sex, regarded as embodying sexual temptation, but the pure-living woman, "the mother," is regarded with the highest reverence.

* * *

Another very interesting article in the *Nineteenth Century* is Father Clarke's on "The Training of a Jesuit," for it throws much light on the working of the Society that is the backbone of the Roman Catholic Church. Those only are admitted who are thought to be "capable of receiving the Jesuit 'form'", "who show a capacity for imbibing its spirit and submitting to its disci-

pline." The applicant has to be passed by the Head of the Province, and is then handed over to four Fathers who examine him separately and rigorously; he is not admissible "if he has any notable bodily defect or mental infirmity; if he is deficient in intelligence; if he is in debt; or if he has worn the habit of any other religious body." Once a year there is a regular day for admission of candidates, and they then have some days for studying the rules and ways of the Society and have a brief "retreat" for instruction and meditation. They are then admitted as novices: they rise at 5.30 a.m., go to chapel at 6, meditate till 7, mass 7 to 7.30, meditate till breakfast at 7.45, read from 8.30 to 9. At 9 instruction on the rules, followed by making their beds, setting their cells in order, dusting, scrubbing, washing plates, etc., to 10.15, and then for a quarter of an hour commit some religious paragraphs to memory. Then an hour for recreation, and from 11.30 to 12.30 outdoor labour. At 12.40 meditation, 1 dinner, chapel and an hour's recreation. More manual work, a walk or game, meditation at 6, prayers, some free time to supper at 7.30, an hour's recreation, during the first half of which only Latin is spoken; at 9 prayers, meditation and self-examination; lights out at 10. During the two years' novitiate there is a month's retreat, during which prolonged and carefully guided meditation is practised, silence enforced, and no recreation allowed save on three days. Another month is spent in the kitchen. The whole plan is arranged to foster the habit of obedience, eliminate those who are not resolutely in earnest, and train the novices for their future duties. Father Clarke gives a most interesting explanation of the obedience required. The novice now takes his vows and enters on five years of intellectual training in classics, rhetoric, logic, mathematics and philosophy. Three times a week for two years he has to attack or defend Catholic doctrines, the fullest encouragement being given to bring forward every objection from the best modern writers. After passing his examinations, he is sent to teach boys for five or six years, and then goes to college for three or four years of theology, five lectures a day three days a week for two of these years, and three weekly disputations of the most searching kind. After three years of this he is ordained priest and has another year's study, and lastly a year spent as during his novitiate. Such is the

training of the Jesuit ere he is sent out into the world to work. What wonder that the men who go through it, and are banded together in a perfect discipline, form the most powerful society in the world?

* * *

Mr. Andrew Lang—who must really be a concealed Theosophist, so persistently does he return to byeways of Occultism—writes in the *Contemporary Review* for August on the passing through the fire to Moloch. He quotes the testimony of Dr. Schischmanof, that in Bulgaria certain persons can tread on red hot embers without injury, saying that if the story be not true, "the witnesses fable with a singular unanimity (shared by photographic cameras)." These persons are called just ones, and may be of either sex, the gift being hereditary; on May 1st there is a religious ceremony, and on the 21st, after mass at dawn, the Nistinare, the leading man, turns blue and mounts a pile of embers while a special tune is being played; when the blueness passes off he begins to feel the heat. Others of this peculiar "caste" follow his example. They practise great temperance. In some South Sea Islands an analogous ceremony is performed and has been witnessed by many English people; Mr. Basil Thomson once photographed the scene in which fifteen men took part, the anklets of tree-fern of one not being burned. I have been told by several eye-witnesses, Theosophists of intelligence, of a similar ceremony being performed yearly at Benares; a large pit was digged and filled with fuel which was set on fire; prayers were offered and mantras recited, and then people were allowed to come from the crowd and walk barefoot through the flames. This was done by many before their eyes, despite the intense heat felt by the bystanders from the mass of burning wood.

* * *

There is no doubt as to the method by which these feats are performed. They are magical acts, the Fire Elementals being controlled by certain forms, and the flames thus rendered innocuous to all who have faith and courage enough to face the ordeal. As Mr. Lang remarks, Mr. D. D. Home had many remarkable experiences with unburning fire, and he would handle red-hot coals with perfect impunity.

Dr. Salzer, of Calcutta, writing to the *Statesman*, has some interesting remarks on "dark light," a discovery of M. Gustave le Bon. This gentleman, a French physicist, states that "Rays are emitted by organised beings in darkness, which allow us to photograph them, by operating on ferns, fishes, and various animals. These rays appear to be related to the invisible rays of phosphorescence." After drawing attention to the upsetting by this discovery of the physiological balance-sheet of energy taken in and given out, Dr. Salzer says:

From a metaphysical point of view M. Le Bon's observations are remarkable, because they have been long ago anticipated by the sages and seers of all times, and as systematically and stubbornly repudiated by the men of science—the men who ought to have known best. Paracelsus, who lived three hundred years before our time, was well acquainted with M. Le Bon's discovery: he ascribed the phenomenon to the existence of what he called an Aura, that is to say, an ethereal specific substance that permeates every living being, be it plant or animal, and is visible to him who has eyes to see. The aura was to Paracelsus the vehicle wherein the life of the respective plant or animal resides. Reichenbach who lived in our century made the same observation. He called the dark light that surrounds men *Od*, and spoke of odic force and odic light.

It is always useful to thus draw attention to the justification of Occultists by modern science.

FRAGMENTS.

By H. P. BLAVATSKY.

Idolatry.

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the "third eye" (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine Presence, to be felt—not seen; *sensed*—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two "creations" or evolutions of our phenomenal universe), the great It, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahârâja (great King). Devising means for mankind to learn of his existence, the Mahârâja built out of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude—the little men *saw nothing;* the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes.. Then the Mahârâja resorted to another

expedient. He determined to manifest himself to the little creatures whom he pitied—*not as a whole but only in his parts.* He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatâs and Devatîs—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmâ, Vishnu and Shiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svâyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.

AVATÂRAS.

"The seven [regions]* of Bhûmi, hang by golden threads [beams or rays] from the Spiritual central Sun [or 'God']. Higher than all, a Watcher for each [region]. The Suras come down this [beam]. They cross the six and reach the Seventh [our earth]. They are our mother earth's [Bhûmi] supporters [or guardians]. The eighth watches over the [seven] watchers."

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the "Seven Spirits of the Stars." The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or "the faculty of assuming levity," is illustrated in a Purâna as rising and descending along a sunbeam to the solar orb with its mysteries; *e.g.*, Khatvânga, in *Vishnu Purâna* (Book IV.). "It must be equally easy to the Adept to travel a ray downwards,"

* In every ancient cosmography the universe and the earth are divided into seven parts or regions.

remarks Fitzedward Hall (p. 311). And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapâlas or the "doubles" of the greater Gods. Yet, in many instances where the number eight is given it is only a kind of exoteric shell. Every globe, however, is divided into seven regions, as $7 \times 7 = 49$ is the mystic number *par excellence*.

To make it clearer: in each of the seven Root Races, and in every one of the seven regions into which the Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Æon. He comes first in his own "form," then each time as an Avatâra.

INITIATIONS.

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as "*Sahasrakirana*" "he of the thousand rays"—is shown kneeling before the "Hierophant." The latter is in the act of cutting off *seven locks* of the neophyte's long hair,* and in the following—(2)—illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.† This was enacted in India. In trans-Himâlayan regions it was the same.

* See Judges xvi., again, where Samson, the symbolical personification of the Sun the Jewish Hercules, speaks of his *seven* locks which, when cut off, will deprive him of his (physical) strength, *i.e.*, kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upâsaka" IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

† No need of explaining that *Sanjnâ*—pure spiritual conscience—is the inner perception of the neophyte (or chelâ) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridâgâmin (the candidate "for new birth") they could be attained by him only through severe trial and suffering.

In order to become a "Perfect One," the Sakridâgâmin ("he who will receive new birth," *lit.*) had, among other trials, to descend into Pâtâla, the "nether world," after which process only he could hope to become an "Anâgâmin"—"one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

On Cycles and Modern Fallacies.

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of the heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on. That "cosmic life-times have began at different epochs and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms which we find repeated in the embryonic history of a single individual, and again in the succession of geological types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palæontology." (*World Life*, p. 539.)

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known

to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus (*De Natal Die*, Chron. and Astron. Fragments). Analogy is the law, and is the surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the Universal History of Mankind, now called so proudly "*Our* History," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." (*Égypte*, i. p. 15.)

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahâyuga, personified by Shesha—the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Shesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke (*On the Human Understanding*)—Time is "duration set forth by measures,"

and Shesha sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest (*pralayas*) between "creations"; the blue God—blue because he is space and the depth of infinity—awakens only when Shesha bends his thousand heads, preparing to again bear up the Universe which is supported on them. The *Vishnu Purâna* describes him thus: "Below the seven Pâtâlas is the form of Vishnu, proceeding from the quality of darkness, which is Shesha, the excellences of which neither Daityas nor Dânavas can fully enumerate. This being is called Ananta [the infinite] by the spirits of Siddha (Yoga Wisdom, sons of Dharma, or true religion), and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Svastika]; and the thousand jewels in his crests (*phana*) gives light to all the regions. . . In one hand he holds a plough* and in the other a pestle. . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Shiva, the 'destroyer'] . . . devours the three worlds" (ii. 211).

Thence Shesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Shiva as the destroying potency, are both aspects of Brahma. Shesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B.C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Shesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like "Time" and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted "the symbolic predictions of scripture" and have "traced the historic fulfilment of two

* An emblem referring to the "ploughing" and sowing the renewed earth (in its new Round) with fresh seeds of life.

of the most important of them"—handling Biblical chronology as reverently as though it had never been a rehash of Chaldæan records and cyclic figures, to hide the true meaning under exoteric fables! They speak of "that history that unrolls before our eyes a record extending over six thousand years" from the moment of creation; and maintains that there are "very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls." (*The Approaching End of the Age.*)

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A.M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

THE IDEA OF PREËXISTENCE.—Were I to ask any reflecting Occidental, who had passed some years in the real living atmosphere of Buddhism, what fundamental idea especially differentiates Oriental modes of thinking from our own, I am sure he would answer: "The Idea of Preëxistence." It is this idea, more than any other, which permeates the whole mental being of the Far East. It is universal as the wash of air; it colours every emotion; it influences, directly or indirectly, almost every act. Its symbols are perpetually visible, even in details of artistic decoration; and hourly, by day or night, some echoes of its language float uninvited to the ear. The utterances of the people—their household sayings, their proverbs, their pious or profane exclamations, their confessions of sorrow, hope, joy, or despair—are all informed with it. It qualifies equally the expression of hate or the speech of affection; and the term *ingwa*, or *innen*—meaning Karma as inevitable retribution—comes naturally to every lip as an interpretation, as a consolation, or as a reproach. The peasant toiling up some steep road, and feeling the weight of his handcart straining every muscle, murmurs patiently: "Since this is ingwa, it must be suffered." Servants disputing, ask each other, "By reason of what ingwa must I now dwell with such a one as you?" The incapable or vicious man is reproached with his ingwa; and the misfortunes of the wise or the virtuous are explained by the same Buddhist word. The lawbreaker confesses his crime, saying: "That which I did I knew to be wicked when doing; but my ingwa was stronger than my heart." Separated lovers seek death under the belief that their union is banned by the results of their sins in a former one; and the victim of an injustice tries to allay his natural anger by the self-assurance that he is expiating some forgotten fault which had to be expiated in the eternal order of things. . . . So likewise even the commonest references to a spiritual future imply the general creed of a spiritual past. The mother warns her little ones at play about the effect of wrong-doing upon their future births, as the children of other parents. The pilgrim or street-beggar accepts your alms with the prayer that your next birth may be fortunate. The aged *inkyo*, whose sight and hearing begin to fail, talks cheerily of the impending change that is to provide him with a fresh young body.—L. HEARN, *Kokoro*, p. 222.

THE LIVES OF THE LATER PLATONISTS.

PORPHYRY.

(Continued from p. 380.)

The Oracles.

But you will say, what on earth have oracles to do with mystic exercises and contemplation? The answer is not to be found in the classical dictionaries, nor will it be very clear to those who have not some idea of what the Hindu mystics call Mantra-vidyâ, an absolutely untranslatable term. The lowest aspect of this Vidyâ, or science, is the use of invocatory hymns or prayers; the higher side of the art is mental; and doubtless it was this that Porphyry cultivated. We have already stated that he spent much time in exposing the spurious imitations of the so-called "Zoroastrian Oracles," and this leads us to conjecture with great confidence that he was thoroughly familiar with the genuine Oracles of ancient Persia and Chaldæa. Acquainted as he was with Semitic dialects, it is more than probable that he had a first-hand knowledge of these old mantras of the ancient evokers of that mystic "Fire" of which the fire on the altar and the fire of the sun were merely the external symbols, just as they were for the seers of the Upanishads. Moreover we shall see in the life of Proclus that there was a peculiar way of chanting these old stanzas, and it is to the Chaldæans, Assyrians and Egyptians that Jamblichus ascribes the preservation of the "language of the gods." Following these indications, it is no wide stretch of imagination for the mystic to entertain the view that Porphyry made use of these "evocations" in order to produce that "inner light" which shone forth from the "fire in the heart"; and this is all the more probable, seeing that one of his lost works is inscribed *On the Philosophy of the Oracles.*

Eusebius tells us that in this book Porphyry had collected from every source he could a variety of oracles or inspired sayings concerning man and the universe; and if we are to judge by the use

Proclus subsequently made of them, and by the method of Porphyry in other things, we shall be inclined to agree with Taylor that, by this means he promoted "theosophy, or the study of divine wisdom," for as the oracles were for the ancients the most sacred revelations in the world, it is evident that a comparative study of them was one of the best methods of obtaining a thorough insight into their methods and genius, and hence a proper understanding of universal religion. Moreover Porphyry is said to have written *On Divine Names*, and though we know nothing of his treatise beyond the title, we shall not be too speculative in supposing that this had somewhat to do with the "language of the gods" in which the names of the gods were written, and all those vowel-names and permutations which lay at the back of one department of Mantra-vidyâ.

Was Porphyry Superstitious?

Eunapius says that this side of his character must be left to those who have been "initiated into the mysteries," that is to say those who have some knowledge of psychic science; with so brief a remark he passes over what, if we are to judge from the rest of the School, must have been a very important side of Porphyry's life, an all the more regrettable omission, seeing that the major part of Porphyry's writings are lost to the present generation. Eunapius might point to those writings in his own time with confidence, but to-day we can only look with regret on a long list of titles of no less than forty distinct works that have entirely disappeared.

There is indeed mention of the expulsion of an elemental from a certain place, or in ecclesiastical terms, "the casting out of an evil spirit," but that is of very little interest to students of the higher yoga art. This solitary incident, however, has been quite sufficient to encourage both ecclesiastical and rationalistic writers to ascribe to Porphyry a belief in "all the superstition of the time"; the former forgetting their Gospel narrative, and the latter limited by the vision of a myopic "science" which requires glasses to aid its sight.

One thing is almost certain, that Porphyry had nothing to do with ceremonial magic, but depended on his own will and purity alone. This purgation of the soul was one of the chief objects of the discipline, and Porphyry devoted a whole treatise to the subject

under the title *The Re-ascent of the Soul*, which is now unfortunately lost and would be utterly unknown but for some quotations in Augustine the Church father. The especial subject dealt with was the purgation of the "subtle body" or "phantastic spirit," part and parcel of the theurgic art, and we cannot but deeply regret that so valuable and practical a treatise has been lost to the world.

His Learning.

Thus we see that Porphyry was not only distinguished for his great intellectual attainments, but also for the extraordinary lucidity and grace of his philosophical expositions. Not only was he acquainted with every department of philosophy proper as then known, but he was also a distinguished specialist in rhetoric, grammar, arithmetic, geometry, astronomy, music, and all the liberal arts of the time. In all of which he doubtless followed the advice of Plato in the seventh book of the *Republic* as to the proper education of man.

That is to say, that in arithmetic he treated the science not in a commercial or "trafficking manner," but investigated "the properties of pure number." His study of geometry was "primarily directed to the knowledge of that which is eternal and not perishable." By astronomy again, he did not mean "lying on the back and staring upwards to the heavens," but that science which "draws the intelligence upwards" and points to "a unity and coherent design of a perfect creator." By music, moreover, he understood the science of harmony, and not the "practice of worrying and torturing musical instruments, twisting the head on one side, dragging unwilling notes from more unwilling strings, and disputing about demi-semi-tones." We should, however, like to hear Porphyry's present opinion of a sonata of Beethoven or an opera of Wagner. Nevertheless the above will give the reader some idea of the primary education of a philosopher as understood by the Platonists.

Ethics and Discipline.

But as already stated the moral life was above all things the most important in Porphyry's eyes, not the mere theory of ethics but the carrying of them out in all the details of life; and it is from the writings of Porphyry, such for instance as his *Auxiliaries* and his

Letter to Marcella that we get the clearest statement of the wonderful system of morals taught by the school. Moreover our philosopher was a rigid abstainer from flesh-eating, his interesting treatise on this important subject being still extant. In fact his whole life was one of rigid abstinence and asceticism, in which he carried out the details of the famous Pythagorean discipline. He had also a curious theory that it might be possible at some time for human beings to do without even vegetable nutriment, and if this could be achieved then there would be a veritable kingdom of heaven on earth. In all of which there seems to the mystic to be a wee grain of veiled truth; provided, however, that the matter is looked at in the right way and the exaggerated absurdity of "salvation by vegetarianism," which Carlyle rudely stigmatized as that "damned potato-gospel," be ruled out of court. Without the accompanying moral and intellectual training, vegetarianism can only aid in purifying the physical body; it is the purification of the soul that is the all-important task. And to this Porphyry was devoted with all his energy. In fact, to him philosophy would have meant nothing if it were not the science whereby the soul might be healed.

The Works of Porphyry.

Of the enormous industry and extraordinary versatility of Porphyry we can form some opinion from the fact that in addition to the laborious task of editing the writings of Plotinus, he composed no fewer than sixty distinct works, dealing with such heterogeneous subjects as grammar, philology, rhetoric, dialectic, mathematics, astronomy and prosody; he wrote also commentaries on Homer, a history of philosophy and original works; and commentaries on philosophical subjects, physics, cosmogony and psychology, theology and theurgy.

The best known works of Porphyry which have come down to us in any complete form are: *The Life of Pythagoras* and *The Life of Plotinus; On Abstinence from Animal Food; The Cave of the Nymphs*, an allegorical interpretation of a passage in the *Odyssey; Auxiliaries*, or an introduction to the more abstruse teachings of Plotinus; and his *Letter to Marcella*. But it would be too long to go further into the writings of Porphyry in the present treatise, and a full list of his writings will be given at the end. It is enough to again remark

that no less than forty complete works have utterly disappeared, and this not so much through the oblivion of antiquity as because of their deliberate destruction by Christian fanaticism, owing to Porphyry's sturdy criticism of many of the pretensions of ill-instructed bigots who called themselves Christians, but who totally misunderstood real Christianity.

PORPHYRY, THE CRITIC OF "CHRISTIANITY."

Porphyry was without doubt the most learned and dangerous critic of the undiscriminating adherents of the new religion. Not only was he intimately acquainted with the scriptures of both the Old and New Testament, in Hebrew and Greek, but the favourite tactics of the apologists and defenders of the faith, who when argument failed resorted to an attack on personal character, were but too transparently flimsy when directed at a man against whose moral character his contemporaries had not ventured to breathe a word. No less than thirty orthodox writers attempted to refute Porphyry's fifteen books *Against the Christians:* the most conspicuous being Methodius of Tyre, Eusebius of Cæsarea, who wrote twenty-five books against Porphyry, and Apollinaris of Laodicea who composed some thirty volumes.

From the writings of the Church fathers we glean that his chief attack was directed against the claim of the infallibility of the scriptures by pointing out their manifold self-contradictions. He pointed also to the conflict between Peter and Paul, and the changes of purpose ascribed to Jesus by the mixed Gospel narrative. He accused the writers of the Gospels, moreover, of deliberate falsification, and dwelt especially upon the murder of Ananias and Sapphira, as related in the Acts.

He further propounded some still unsolved dilemmas by the propositions: If Christ is the only way of salvation, why was he so late revealed; if the God of the Old Testament enjoined blood sacrifices, why did the Christians reject them; how can sin entail everlasting punishment, seeing that Jesus himself distinctly declared, "With what measure ye mete, it shall be measured to you again"?

Porphyry was also most strongly critical of the too wild allegorical interpretations of Origen and others, who found mysteries in the simplest words of the Law. But his chief attack on the Old

Testament was directed against the authenticity of the Book of Daniel. He contended that it was composed in Judæa by a person named Epiphanes, who lived in the time of Antiochus. "Daniel," therefore, narrates past history and not future events. It is curious to observe how the inauthenticity of Daniel has lately been established beyond any doubt by modern scholarship.

The above are the salient points on which the Church fathers thought they had "refuted" Porphyry, the "Daniel-controversy" being the chief point to which Methodius, Eusebius and Apollinaris devoted themselves. How many more points of equal, if not of greater vigour, were in the rest of Porphyry's fifteen books, we shall never know; they must have been numerous and disturbing to orthodox ideas or we should not have had an army of thirty writers let loose on one man, and that too when his body was in the grave.

Yet Porphyry did not sneer at Christianity or the teaching of Jesus, he was no blind fanatic or bitter opponent who could see no good in the Christian moral teachings; far from it. As Augustine says, the Platonists praised Christ while they disparaged Christianity. It was the disciples and ignorant followers whom they took to task; for Jesus had condemned no man's idea of God, provided it was sincere. They were willing to honour Jesus as one of the best and wisest of men, but could not worship him as God.

But moderate views and hard facts were contrary to the spirit of the times, which looked for wonders and hysterically yearned for death rather that abate one jot or tittle of blind credulity. So that when this wild stream overtopped its banks and flooded the Roman world, fanaticism had a Constantine, Theodosius and Justinian to issue edicts for the destruction of the works of the philosophers and writers of liberal views; and then it was that Orthodoxy at last made sure of "refuting" the "sceleratus Porphyrius," and destroyed every work of his it could lay hands on. But physical force is no argument in the realm of mind, and to-day there are many critics of "Christianity" such as was Porphyry sixteen hundred years ago, and many of these, by an irony of fate, are to be found not without the ranks of the now orthodox "higher criticism." So far, then, concerning Porphyry, whose memory will ever be kept green by the lovers of true philosophy.

The Disciples of Porphyry.

The most distinguished pupil of Porphyry was Jamblichus, to whom we shall next devote our attention. Of the rest Theodorus of Asine, probably the Laconian Asine, seems to have been held in greatest honour by the members of the School. Proclus frequently refers to him in his Commentaries on Plato, with such laudatory epithets as "the great," "the admirable" and "the noble." His principal work was on the soul or world-soul, with the distinctive title, *That the Soul consists of all Species*, and this is quoted by Nemesius, to whom we have already referred as preserving two fragments ascribed to Ammonius Saccas. Theodorus was also a pupil of Jamblichus. Another of his pupils was a certain Crysaorius, to whom he dedicated several of his books, the chief of which was an Introduction to Aristotle which Porphyry wrote in Sicily and entitled *Concerning the Five Predicables*, treating of genera, species, differentiæ, properties and accidents. This treatise is generally prefixed to the *Organon* of Aristotle. Of the rest of his pupils we know the names of only Nemertius and Gedalius, and of them only from inscriptions on certain of Porphyry's works. It must, however, have been that Porphyry had many pupils, for he was admired and beloved by the best of the Roman citizens, as has been already remarked. The fact, however, that the fame of Jamblichus outshone the reputation of Porphyry even in the latter's lifetime, leads us to suppose that a number of Porphyry's pupils passed on to the tuition of his own brilliant disciple.

JAMBLICHUS.

(255?—330?)

His Probable Date.

Jamblichus was born at Chalcis, a town of Cœle-Syria or that district of Syria lying between the two great ranges of Mount Lebanon; unless, indeed, this is a mistake of Eunapius for Chalcis, one of the most famous of the Upper Syrian cities, at equal distance from Antioch and Apamea. As his name (YMLCh) shows, he was a Syrian, and we are further told that his family was noble and wealthy. The date of his birth has been abandoned even conjecturally by every writer I have as yet read on the subject. There

is a sentence, however, of Porphyry in his *Life of Plotinus* which though passed over in silence by all, nevertheless throws some light on the matter. Among the ladies who devoted themselves to philosophy under the tuition of Plotinus, was Amphiclea, "who became the wife of Ariston, the son of Jamblichus" (*τὴν Ἀρίστωνος τοῦ Ἰαμβλίχου υἱοῦ γεγονυῖαν γυναῖκα*). Plotinus died in 270; at the lowest computation Amphiclea (even if a child-ward) must have been at least about fifteen at the time of the philosopher's death, for she is described as "entirely devoted to philosophy." Supposing again that she was ten years older than her husband, and that Ariston was twenty at the time of marriage, the son of Jamblichus would thus have been born in 265. Assuming again that Jamblichus became a father at twenty, we are carried back to 245 as the date of his birth. As we know, however, that he died about 330, this would give him the unusually long life of eighty-five years. But nowhere do we find Jamblichus referred to as a very old man, so that we must suppose Amphiclea was considerably older than her husband, and content ourselves with placing the birth of Jamblichus somewhere after the middle of the third century. Mr. Thomas M. Johnson gives his birth as "about 282" but without a hint as to how he arrives at his conjecture. We can of course reject Porphyry's evidence, but if *he* did not know, we shall certainly find no one of better information.

His First Teacher, Anatolius.

The first teacher of Jamblichus was Anatolius, of whom nothing definite is known except that Porphyry dedicated his *Homeric Questions* to him. It is not at all improbable, however, that this was the Alexandrian Anatolius whom Eusebius ranks among the most learned men of his age in literature, philosophy and science, and whom the Alexandrians urged to open a school of Aristotelian philosophy. This Anatolius, among other philosophical works, wrote ten books on *Theological Arithmetic*. But after leaving Alexandria, Anatolius went to Syria, was ordained a Christian priest at Cæsarea, and while journeying to Antioch was detained at Laodicea and consecrated bishop of the city (270 A.D.). Now Laodicea is not far from Chalcis, the birth-place of Jamblichus, and the dates fit in exceedingly well. Anatolius may also very

well have preserved his philosophy in spite of his theology, just as Synesius did; and he owed his philosophy at least to the same source as Porphyry and the followers of Ammonius—that is to say to Pythagoras, Plato, and Aristotle. As Eunapius, moreover, tells us that Anatolius was looked upon as in the second rank of philosophers to Porphyry, he was presumably once a member of the School, before Porphyry wrote his criticism on "Christianity," and while he himself was still hesitating between philosophy and the new religion. A philosophical fragment of Anatolius *On Sympathies and Antipathies* has been preserved, and we have also some fragments of his mathematical work.

Jamblichus and Porphyry.

Jamblichus, however, soon passed beyond the instructions of Anatolius and attached himself to Porphyry. He must have, therefore, come to Sicily or Rome, and spent some considerable time there. We are told that as a philosopher he was by no means inferior to Porphyry, though indeed the few works preserved to us do not quite bear out this opinion; as an exponent of occult science, however, as all those who came after him in the School are agreed, he was by far Porphyry's superior.

Like Plotinus he was not complete master of the Greek tongue, nor had he the elegance or rhetorical power of Porphyry; as Plato once remarked of one of his contemporaries, "he did not sacrifice to the Graces." Consequently his writings are somewhat obscure and difficult, and it requires much patience to perfectly seize their meaning.

And though Jamblichus based himself upon the same line of teachings as his predecessors in the school, and was famous not only for his knowledge of all subjects connected with Platonic and Aristotelian philosophy, but also for his elaboration of several points of great interest, nevertheless he devoted his energies especially to the Pythagorean tradition and the mysteries of theology and theurgy. Moreover he paid far greater attention to the great Oriental traditions, such as those of the Chaldæans, Assyrians and Egyptians, than any of his predecessors.

Jamblichus and his Pupils.

Our information concerning the life of the philosopher

is as scanty as are our data for constructing Porphyry's biography, and the major portion of the space devoted to Jamblichus by Eunapius, our only authority, is taken up with the recital of phenomenal incidents. Even in Porphyry's life time, his brilliant pupil not only rivalled but eclipsed the fame of his teacher. In his turn, Jamblichus was surrounded with a band of devoted pupils who came from all parts of the "world" to obtain his instruction, and formed a kind of community like the community of Plotinus. Jamblichus was ever with them and presided at the common table, which was excessively frugal and followed the Pythagorean model of abstinence from animal flesh. In fact, Jamblichus observed strictly the Pythagorean discipline in all things, and showed a greater love for the great master than perhaps any other member of the School.

As time went on, however, it was observed by certain of his most devoted pupils, who rarely quitted his side, that their teacher sought the privacy of his chamber for certain exercises, of a devotional and mystic character, concerning which he breathed no word to them. From the servants, however, they heard wonderful stories that Jamblichus, being at such times engaged in prayer, or rather in meditation, was levitated "ten cubits" from the ground, and that he appeared as one transfigured, a golden glory playing round him. All of which apparently mightily surprised his pupils. They accordingly asked Jamblichus the meaning of such phenomena, expecting no doubt the reply that it was entirely a fabrication of the superstitious and ignorant domestics. But their master replied, that although the matter was not as described, and the embroiderer of the fact was endowed with a graceful imagination, nevertheless there was some truth in the matter, and he would in future admit them to his confidence and explain what really took place.

The Scepticism of his Pupils.

Psychic phenomena of levitation and transfiguration, or externalization of the aura, are sufficiently well authenticated to cause no surprise to the student of mysticism, and the exaggeration of "ten cubits" may be well set down to the imagination of an ignorant and superstitious observer; but the point of interest is that the pupils of Jamblichus should have expressed surprise at the matter. As we

shall see later on, however, the members of the School were still exceedingly, if not entirely, dubious of such external manifestations, and in fact their whole tendency was one of great scepticism as to psychic matters. Plotinus and Porphyry had consistently scouted such phenomena, and presumably this incident took place in Porphyry's lifetime and before his conversion to some of Jamblichus' views on such matters. The treatise *On the Mysteries*, which is distinctly ascribed to Jamblichus by Proclus, is a reply to a number of sceptical objections against occult phenomena brought forward by Porphyry, and it is well known that Jamblichus changed the view of the whole School on the subject. The critics unanimously declare that from this moment the School degenerated because of its devotion to occult science, which of course criticism at once dubs "superstition," and so has done with it. And it is true that from this time there was a marked division among the members themselves with regard to occult studies; the majority following the non-phenomenal side of occult development, and a few straying into the devious and dangerous paths of the "occult arts." Criticism has confounded all together and overwhelmed the whole of the School in a common condemnation, but the student of occultism has a more difficult and complex problem to solve.

Why they Doubted.

Doubtless the pupils of Ammonius, Plotinus, Porphyry and Jamblichus had all practised a certain method of philosophical meditation, but as previously remarked, the method was too difficult for the vast majority, and the result was so long to wait for, that when the opportunity of taking a less arduous road presented itself, they were not averse to setting their feet upon it. But of one thing they had first to assure themselves, namely that the method was real and the means pure; and that the road led in the right direction and was not a bye-path, conducting them into the illusive swamps and quagmires of vulgar superstition and sorcery. Thus we read that it was a long time before even their teacher Jamblichus could conquer their almost invincible scepticism. Moreover we should remember that it was becoming dangerous to publicly profess any belief in occultism. "Christianity" and intolerance are fast gaining the upper hand, and within the next twenty years or so will have

obtained their political triumph under Constantine, so that all such matters have to be kept very secret. Thus Eunapius hesitates to give more than a very few details of such a nature, although he knew of many which he had collected from eye-witnesses of the events.

Their Invincible Incredulity.

That there was a most healthy scepticism even among the most intimate pupils of the master, the following incident is ample proof. Jamblichus and his disciples were on one occasion returning to the city from the suburbs; as "the city" is mentioned without qualification, it has been supposed that the place was Rome, but this is a mere conjecture. They were deeply engaged in philosophical conversation, when Jamblichus, who was absorbed in profound thought, suddenly urged his companions to take another road, because a funeral procession was approaching, and a corpse was considered impure. Some few did not like to allow their teacher to walk back alone, and so turned off with him, but the majority seeing that no funeral was in sight, ascribed the incident to mere mystery-mongering, Ædesius, the chief of them, being the most sceptical of all. So they continued their way along the main road, when they shortly came upon the funeral, and proceeded like true sceptical psychical researchers to question the *croque-morts*, as to why they had taken that road, etc. And though they could find no proof that Jamblichus had any previous knowledge of the approach of the procession, they contented themselves with the brilliant theory that the olfactory sense of their guide, philosopher and friend was remarkably acute, and refused to believe in his clairvoyance.

Their Scepticism is finally Routed.

And indeed their scepticism seems to have remained unshaken, until a picturesque exhibition of mâyâ or psychic illusion, vanquished their incredulity. The incident took place when Jamblichus had left Rome and returned to Syria, whither most of his disciples seem to have accompanied him. It was his custom to go every year to the famous hot baths of Syria, near Gadara, some eight miles south of the Sea of Galilee. These hot springs were the chief attractions of what was considered the most famous watering-place in the Roman world after Baiæ. As they were bathing

together, the now familiar discussion on phenomena once more arose among them, when Jamblichus smiled and said: "Although it is not proper to show phenomena, yet for your sakes it shall be done." And so he directed his doubting disciples to enquire of the natives the ancient names of two of the smaller springs, which were the most beautiful of all; and they were told that they were originally called Love and Love-for-Love; but why no man knew. And so master and pupils repaired to the springs, and Jamblichus sat by the source of Love, and waving his hand over the spring, he muttered a few words, when suddenly there rose from the water a beautiful youth, of medium height, white, with golden hair, his shoulders and breast shining as though he were just stepping out of the bath. And the Love embraced Jamblichus as a son a father.

His former sceptical companions were speechless from astonishment, until Jamblichus roused them with the words, "Let us to the other spring," and led the way in silence, plunged in thought. And there he caused the second Love to appear, an exact double of the first, except that his hair was darker and more sunny. And Love-for-Love embraced Jamblichus as his twin Love had done.

After this incident his pupils no longer dared to doubt their master's knowledge of occult science, but applied themselves with ardour to the inner side of his teachings. And many other extraordinary acts of a similar nature were recounted of the philosopher, but Eunapius does not venture to repeat them, both for the reasons we have given above, and also because he wishes to confine himself to that side of the narrative which ordinary readers can better understand.

The Explanation of a Phenomenon.

The remaining recorded incident of this kind is Jamblichus' explanation of a phenomenon of externalization in a magical ceremony of the period, a function which in our own time has been replaced by the spiritualistic materialization *séance*; the main difference being that the former was under the control of the operator, while the latter is dependent on the atrophying of the will of the medium.

The operator set to work and caused to appear what he had previously regarded as a "god"; but Jamblichus smilingly

remarked that it was the image of a dead gladiator; an explanation which agrees with the present researches into psychic phenomena of this kind, for perhaps the most frequent visitors to such *séances* are suicides and the victims of sudden death. The gladiator had probably "passed over" full of life and desire in some recent combat, and hence his *début* on the magic stage as a "god" for the uninstructed ceremonialist, but as an earth-bound shade for the trained theurgist.

G. R. S. MEAD.

(To be continued).

MR. ANGRAND, in a communication to the Geographical Society of Paris, has made an interesting addition to the history of ancient civilization. After some years of residence and observation in Upper Peru, he has come to the conclusion, that the civilization of the time of the Incas, that which Pizarro overthrew, was a decadent civilization, far inferior to one that had long preceded it. He finds evidences for this conclusion in the remains of ancient buildings, which are remarkably numerous throughout Peru, and which testify to the existence of two different peoples, if not different races. Considering the natural characteristics of Peru, Mr. Angrand further concludes, that the civilization did not originate there, but came ready formed from without; and tracing it by the monuments by the way, he discovers the route of the earliest settlers in Peru along the Cordillera, across Central America, up to the Mexican territory of Anahuac. There the Aymaras, as he calls them, had flourished and multiplied, and thence they swarmed off, and took their polity, their religion and arts to the wild mountain-region of Peru, where their relics, after the lapse of ages, still furnish instruction to the modern ethnologist.—"The Month: Science and Arts," in *Chambers's Journal*, January 25th, 1868 (No. 213, 4th Series).

LETTERS TO A CATHOLIC PRIEST. NO. III.

My Dear Friend,

Your candid confession that you find you and your Gospel are not in the least wanted in the slums gives much matter for thought. It was a bold experiment, and seemed, at least from your side, to deserve success. All previous attempts (as far as I know) have depended on getting together a little nucleus of the few Catholics everywhere mixed up with the rest, around which it was hoped to gather converts from outside. But this method, though it gives a certain amount of apparent success, confuses the issues. You chose, simply and straightforwardly, to take your Christianity in your hand, and to make trial of what you could do with it on the actual work-a-day world around you; the world which knows nothing and cares nothing about the Christian God. There could hardly have been any one better adapted for the task, and this gives a deep significance to your admission that, so far, it is a total failure. Had you not yourself reminded me of it, I should have had too much respect for the laws of friendship to say, "I told you so!" but it is true.

I remember that as you and I were surveying the ground together we entered an Anglican Church which stood open; and as we looked round on the pictures on the walls, the pulpit and the Communion Table which summed up its means of action, I expressed to you my strong feeling that the whole thing was a "survival," as the scientists say, a pure anachronism, possibly useful fifty years ago when the misery around seemed to everyone, priest and people alike, part of the inevitable order of nature, and all anyone could hope for was to gain some compensation after death; but now it seems quite out of date. The education of the poorer classes means this—that they know now that it is quite possible for them to have a fair share of the good things of *this*

life if their rulers do their duty; they see their children growing up a new and healthier race, in better surroundings and with good schooling; and in the exhilarating prospect of better life in *this* world they have *for the time* ceased, and rightly ceased, to be susceptible to motives of action drawn from a future world of which they know nothing. And you answered me with a noble unselfish enthusiasm which I respected though I did not share it. You said, "Yes—it may be so, but *I* am strong in the consciousness of my divine mission—it is God's own truth I have to proclaim, His Holy Spirit is here to guide and help me; *I* cannot fail!" I listened in silence: I would not say a word to damp your ardour. But I knew better than you, in spite of all your experience, the solid mass of insensibility against which you were so confidently throwing yourself; and when after six months' labour you sorrowfully admit that (to use your own words) "so far, *you cannot get hold of them*," I simply recognize the inevitable.

And yet these people—the better and more intelligent part of the working classes—are really the only ones worth getting hold of. They are clever, thoughtful, and quite without prejudice against your faith. The Protestant bigotry, so strong amongst the small shopkeepers (mostly Methodists) to whom we owe the vagaries of what is now known as "the Nonconformist Conscience," is entirely absent from their minds. Nay, you must often have found a vague impression amongst them that, if they wanted a religion at all, they would prefer the Catholic, as, somehow or other, a more genuine thing. You have had a fair field, if no favour; and the result is that you are forced to admit that there is a certain stage of development in which men do not need a religion of *any* kind. They are quite respectable people in their way; they are no more "blinded" by sin than by superstition, but there is simply nothing in them which has any response to your deepest arguments or your most impassioned appeals. They are not, in this, so very far different from the ordinary run of religious people; only that their circumstances have not impressed upon them the necessity of "making believe," and they say out, openly, just what they feel. How this undeniable fact can be reconciled with the Christian view that all these people have souls which must be "saved" by religion within the few years of their present earthly life, under pain of eternal

damnation is a mystery (as you would say) which I leave you to explain. To me the matter is simple enough; it is only a necessary step in their progress through the ages. As they rise higher in their future lives the Unseen will regain its hold on them, never fear: there is plenty of time before them.

But it will not be Christianity to which they will return. As I said in my last letter, people have changed much in these last 2,000 years, and will change more and more as time goes on. There are two stories which will illustrate the change I mean. When an ancient heathen prince (Clovis, was it not?) was being instructed for baptism, the Bishop detailed to him the sufferings and death of Christ. As he went on, the old warrior's face flushed, his hand instinctively grasped his sword, and at length he broke out, "Ah, if I had only been there with my Franks!" Now for the contrast. The same story was repeated to a heathen of our own country and our own century. He listened with open mouth and vacant face, till after a pause the dull eye brightened with an idea, and he replied briskly, "Well, it's a long time ago—*let us hope it isn't true!*"

Even this, however, does not express your present difficulty. Your intended catechumen no longer listens in silence, reverent or otherwise; he begins to ask questions—the most inconvenient questions; and you are no longer in the inaccessible height of a pulpit; you must find an answer. There are many questions I could put for him, which he does not know enough to ask; and which, in this connection, I may leave on one side. I will not here press you for an explanation of *how* the only-begotten Son of God took human flesh and was born as Jesus; I will leave the matter with the quiet remark of a distinguished Indian philosopher that "the Christians do not go into a clear analysis of the propositions they lay down." I will not ask you whether the God who required and was pleased with the blood of Jesus was his Father in Heaven to whom he so often appealed, or was not rather the Hebrew Jehovah who had to be propitiated by the blood of bulls and goats daily poured out at his altar: the God of the Pharisees, briefly and pointedly dismissed by Jesus himself as "your father, the devil." I will leave the question whether it was the Almighty, All-wise God who allowed the great Teacher to be taken away before he had found one disciple fully capable of receiving his love ("I have

many things to say unto you, but ye cannot bear them now"), and then left the great truths he preached to be travestied by half taught pupils into what we now see. To this question and the thousand of the kind which might be asked, you can only answer, "These are mysteries;" and our reply is equally brief, "They are *not* mysteries —they are blasphemies against the Divine Love and the Divine Wisdom you profess to glorify." But let us pass over all this just now and limit ourselves to what our East-Enders can, and will ask: something to this effect:

You say that God loves me, and sent His Son to die for me. That is all very well, but what good has He done me by it? how am I here, starving in the slums, the better for it? Heaven hereafter? How am I to know it? Has anyone ever come back from heaven to say he has gained it? How can you show me that the salvation you promise is not simply an imaginary deliverance from an imaginary danger? Cannot the love of God find anything better for me than the misery in which I live? Is all *that* part of the goodness for which you would have me thank Him? Am I likely to get a better living for wife and children if I am "converted"? If so, I will gladly listen; but what I see around me is that the more unscrupulous and selfish a man is, the better he gets on; I *don't* see that he suffers for it in hell when he dies. Nor would that be any particular comfort to me if I *did* see it; it would not bring back the darlings I have watched slowly starving to death for his profit. Revenge is something, certainly; but it is not what I want from religion. The policeman keeps me from being robbed and murdered; the Board School gives my children a chance of rising out of the depth in which I live; if you want to do me good, find me the means of living decently in *this* world—I am quite unconcerned with any which may or may not come after.

What will you do with him? You say you are resolved not to give up your effort—you will keep on trying to gain him; what will you say?

Will you speak to him of the Church, passing from age to age, holding God's truth, sure to triumph in the end? This was the way of the early Church. You may go into the cathedral of a certain town in Italy, and see there an ancient crucifix, so ancient that its date was unknown when it furnished our second King

William with his favourite oath "By the Holy Face of Lucca"! It is a striking figure. The Christ stands, clothed and crowned; His arms not nailed, but freely stretched out to embrace mankind; the full realization of "the God who reigneth from the tree"; the Christ of the triumphant motto you may still find carved or painted round almost every church tower in North Italy, "Christ has conquered, Christ rules, Christ reigns!" To be a Christian when that rood was carved was to feel the glorious consciousness of forming part of the great Power which moves the world; *then* religion was indeed strength and life!

But dare you so much as hint to *your* audience that Christ *has* ruled for eighteen centuries and that *this* is what his rule has brought them to? You know too well that it is just in the nominally Christian world that all the labour and other troubles have arisen; that nowhere, out of a Christian country, is to be found the utter, complete degradation of the human being beneath the level of the beast which may be seen in certain parts of London, Liverpool or New York; that year after year there looms before us more distinctly the social cataclysm, terrible beyond imagination, and yet more and more certainly the only hope of a nobler and better future, before which Christianity stands as helpless and useless as did, in an earlier catastrophe, the worn-out Gods of Rome. No, you have not the heart to preach that "all is overruled by God for the best" in your surroundings in the East.

Failing this, as being at least five hundred years out of date, how will you *now* present the Christ you teach? Italy will again suggest the reply. Come down from the Holy Face of Lucca to the masterpieces of the great artists of the Renaissance; you will find them vieing with each other who can produce the liveliest image, no longer of the King triumphing on the Cross, but of the writhing, tortured, human being nailed to the tree of shame. For them Christ has ceased to reign; his priests no longer claim reverence for the Ruler, but are reduced to ask pity for the Sufferer—in a word they recognize that THE WORLD HAS MOVED; and that with a new world, they must use new means. These new means, these appeals to the emotions, which have for the last three hundred years formed the strength of Christianity, must by this time have had a fair trial; do *they* promise you better success?

I cannot for a moment suggest that these appeals have altogether lost their virtue. The thousands, nay millions, of good holy souls from whom the crucified Jesus still receives to the full the love, the pity, the sympathy claimed for him, are actual and very beautiful existences—all honour to them! But the future of the world does not lie with them; they are the children, "yet fed with milk, as babes"; it is the men with whom you and I are dealing; can you touch *their* emotions?

They are a serious people, not drawn away from you by any need for excitement or amusement. It is not a case for musical services and lights and incense; you cannot, like the old friar in the Italian fair, bring them back to your pulpit by flourishing your crucifix with the cry "Ecco il vero Pulcinello!" "See here the real Punch and Judy!" You know far too much of the world to dream of marching up and down Whitechapel or Mile End with a big crucifix and a bell, even if the police would permit you. And the insistence on the physical sufferings of the Cross which has been already carried to its utmost possible extent, and is losing power even over your own faithful and in your own churches, is quite impossible in the East End. Whilst "respectable society" falls into hysterics at the sight of a cut finger, human suffering in every shape and degree is familiar *there;* there are but few who have not seen for themselves in the London Hospital deathbeds whose cruel agony has not ended in three hours, but has lasted for long days and weeks of torture; and this often, as far as they can see, quite as undeserved as the sufferings of Jesus. Sorrow, shame, suffering—all these are far too real and present to themselves to be wept over as happening to some one two thousand years ago; they are the pressing mystery of which they demand from you the explanation. If you have one to give them they will welcome it; they will gladly hope for the future if you can give them an intelligible future to hope for; otherwise they will continue to endure in silence, and take what comes. And this resolute, though hopeless endurance is not an undignified attitude; it is on the whole a nobler one than that of the smaller and more selfish people who are ready to do anything to "save their souls." It is not the least condemnation of our modern Christianity, as of our modern political economy, that it appeals exclusively to what we cannot but feel to be the lower part of our nature.

Having set aside as unavailable these two methods of dealing with—I was going to say—your flock; but rather the sheep who will not come into your fold; I fear we cannot get any farther without introducing the theologian's last resort—his "Deus ex machina"—the Catholic, and still more the Protestant "ultima ratio"—the Devil! But due respect for so important a character demands a fresh commencement; so we will here cease, and in my concluding epistle I will do my best to solve the question whether the fear of the Devil can indeed do for you what the love of God cannot. The enquiry sounds irreverent, but the irreverence is not mine; it is not my fault that the majority of Christians, both lay and clerical, act and speak as if indeed it were the fear of the Devil which is the beginning of wisdom. It reads otherwise in the Bible, "mais nous avons changé tout cela." You, however as well as I, belong to the old school; and I can express myself freely without fear of offending you by my plain speech.

Yours very sincerely,
ARTHUR A. WELLS.

DEVACHAN.

(Concluded from p. 431.)

The Devas.—So much of the little that can be expressed in human language about these wonderful and exalted beings was written in *The Astral Plane* that it is unnecessary to go at length into the subject here. For the information of those who have not that manual at hand I will make an abstract here of the general explanation there given with reference to these entities.

The highest system of evolution connected with this earth, so far as we know, is that of the beings whom Hindus call the Devas, and who have elsewhere been spoken of as angels, sons of God, etc. They may in fact be regarded as a kingdom lying next above humanity in the same way as humanity in turn lies next above the animal kingdom, but with this important difference, that while for an animal there is no possibility of evolution through any kingdom but the human, man, when he attains a certain high level, finds various paths of advancement opening before him, of which this great Deva evolution is only one. In Oriental literature this word "Deva" is frequently used vaguely to mean almost any kind of non-human entity, so that it would often include DHYÂN CHOHANS on the one hand and nature-spirits and artificial elementals on the other. Here, however, its use will be restricted to the magnificent evolution which we are now considering. Though connected with this earth, the Devas are by no means confined to it, for the whole of our present chain of seven worlds is as one world to them, their evolution being through a grand system of seven chains. Their hosts have hitherto been recruited chiefly from other humanities in the solar system, some lower and some higher than ours, since but a very small portion of our own has as yet reached the level at which for us it is possible to join them: but it seems certain that some of their very numerous classes have not passed in

their upward progress through any humanity at all comparable with ours. It is not possible for us at present to understand very much about them, but it is clear that what may be described as the aim of their evolution is considerably higher than ours; that is to say, while the object of our human evolution is to raise the successful portion of humanity to a certain degree of occult development by the end of the seventh round, the object of the Deva evolution is to raise their foremost rank to a very much higher level in the corresponding period. For them, as for us, a steeper but shorter path to still more sublime heights lies open to earnest endeavour; but what those heights may be in their case we can only conjecture.

Their three lower great divisions, beginning from the bottom, are generally called Kâmadevas, Rûpadevas, and Arûpadevas respectively. Just as our ordinary body here—the lowest body possible for us—is the physical, so the ordinary body of a Kâmadeva is the astral; so that he stands in somewhat the same position as humanity will do when it reaches planet F, and he, living ordinarily in an astral body, would go out of it to higher spheres in a Mâyâvirûpa just as we might in an astral body, while to enter the causal body would be to him (when sufficiently developed) no greater effort than to form a Mâyâvirûpa might be to us. In the same way the Rûpadeva's ordinary body would be the Mâyâvirûpa, since his habitat is the four rûpa levels of the devachanic plane; while the Arûpadeva belongs to the three higher levels of that place, and owns no nearer approach to a body than the Kârana Sharîra. Above the Arûpadevas there are four other great classes of this kingdom, inhabiting respectively the four higher planes of our solar system; and again above and beyond the Deva kingdom altogether stand the great hosts of the DHYÂN CHOHANS, but the consideration of such glorified beings would be out of place here.

Each of the two great divisions of this kingdom which have been mentioned as inhabiting the devachanic plane contains within itself many different classes; but their life is in every way so far removed from our own that it is useless to endeavour to give anything but the most general idea of it. I do not know that I can better indicate the impression produced upon the minds of our investigators on the subject than by reproducing the very words

used by one of them at the time of the enquiry: "I get the effect of an intensely exalted consciousness—a consciousness glorious beyond all words, yet so very strange; so different—so entirely different from anything I have ever felt before, so unlike any possible kind of human experience, that it is absolutely hopeless to try to put it into words."

Equally hopeless is it on this physical plane to try to give any idea of the appearance of these mighty beings, for it changes with every line of thought which they follow. Some reference was made earlier in this paper to the magnificence and wonderful power of expression of their colour language, and it will also have been realized from some passing remarks made in describing the human inhabitants that under certain conditions it is possible for men functioning upon this plane to learn much from them. It may be remembered how one of them had animated the angel-figure in the Devachan of a chorister, and was teaching him music grander far than any ever heard by earthly ears, and how in another case those connected with the wielding of certain planetary influences were helping forward the devachanic evolution of a certain astronomer. Their relation to the nature-spirits (for an account of whom see Manual V.) might be described as somewhat resembling, though on a higher scale, that of man to the animal kingdom; for just as the animal can attain individualization only by association with man, so it appears that a permanent reincarnating individuality can normally be acquired by a nature-spirit only by an attachment of somewhat similar character to members of some of the orders of Devas.

Of course nothing that has been, or indeed can be, said of this great Deva evolution does more than brush the fringe of a very mighty subject, the fuller elaboration of which it must be left to each reader to make for himself when he developes the consciousness of these higher planes; yet what has been written, slight and unsatisfactory as it is and must be, may help to give some faint idea of the hosts of helpers with which man's advance in evolution will bring him into touch, and to show how every aspiration which his increased capacities make possible for him as he ascends is more than satisfied by the beneficent arrangements which nature has made for him.

III.—Artificial.

Very few words need be said upon this branch of our subject. The devachanic plane is even more fully peopled than the astral by the artificial elementals called into temporary existence by the thoughts of its inhabitants; and when it is remembered how much grander and more powerful thought is upon this plane, and that its forces are being wielded not only by the human inhabitants, embodied and disembodied, but by the Devas and by visitors from higher planes, it will at once be seen that the importance and influence of such artificial entities can hardly be exaggerated. It is not necessary here to go over again the ground traversed in the previous manual as to the effect of men's thoughts and the necessity of guarding them carefully; and enough was said in describing the difference between the action of thought on the rûpa and arûpa levels to show how the artificial elemental of the devachanic plane is called into existence, and to give some idea of the infinite variety of temporary entities which might be so produced, and the immense importance of the work that might be, and constantly is done, by their means. Great use is made of them by Adepts and Initiates, and it is needless to say that the artificial elemental formed by such powerful minds as these is a being of infinitely longer existence and proportionately greater power than any of those described in dealing with the astral plane.

In glancing over what has been written, the prominent idea is not unnaturally a humiliating sense of the utter inadequacy of all the attempts at description—of the hopelessness of any effort to put into human words the ineffable glories of the heaven-world. Still, lamentably imperfect as such an essay as this must be, it is yet better than nothing, and it may serve to put into the mind of the reader some faint conception of what awaits him on the other side of the grave; and though when he reaches this bright realm of bliss he will certainly find infinitely more than he has been led to expect, he will not, it is hoped, have to unlearn any of the information he had previously acquired.

Man, as at present constituted, has within him principles

belonging to two planes even higher than Devachan, for his Buddhi represents him upon what from that very fact we call the buddhic plane, and his Âtmâ upon the third plane of the solar system which has usually been spoken of as the nirvânic. In the average man these highest principles are as yet almost entirely undeveloped, and in any case the planes to which they belong are still more beyond the reach of all description than was Devachan. It must suffice to say that on the buddhic plane all limitations begin to fall away, and the consciousness of man expands until he realizes no longer in theory but by absolute experience that the consciousness of his fellows is included within his own, and he feels and knows and experiences, with an absolute perfection of sympathy, all that is in them, because it is in reality a part of himself; while on the nirvânic plane he moves a step further, and realizes that his consciousness and theirs are one, because they are all in reality facets of the infinitely greater consciousness of the LOGOS, in Whom they all live and move and have their being; so that when "the dewdrop slips into the shining sea" the effect produced is rather as though the process had been reversed and the ocean poured into the drop, which now for the first time realizes that it *is* the ocean—not a part of it, but the whole. Paradoxical, utterly incomprehensible, apparently impossible; yet absolutely true.

But this much at least we may grasp—that the blessed state of Nirvâna is not, as some have ignorantly supposed, a condition of blank nothingness; but of far more intense and beneficent activity, and that ever as we rise higher in the scale of nature our possibilities become greater, our work for others ever grander and more far-reaching, and that infinite wisdom and infinite power mean only infinite capacity for service, because they are directed by infinite love.

C. W. LEADBEATER.

THE UNITY UNDERLYING ALL RELIGIONS.

(*Concluded from p.* 415.)

IN Zoroastrianism we find the conception of the One Existence imaged as Boundless Space, whence arises the LOGOS, the creator Aûharmazd,

> Supreme in omniscience and goodness, and unrivalled in splendour; the region of light is the place of Aûharmazd (*The Bundahis, Sacred Books of the East*, v. p. 3, 4).

To Him in the *Yasna*, the chief liturgy of the Zarathustrians, homage is first paid:

> I announce and I (will) complete (my Yasna [worship]) to Ahura Mazda, the Creator, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains his ends the most infallibly, because of His righteous order, to Him who disposes our minds aright, who sends His joy-creating grace afar; who made us and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit (*Sacred Books of the East*, xxxi. pp. 195, 196).

The worshipper then pays homage to the Ameshaspends and other Gods, but the supreme manifested God, the LOGOS, is not here presented as triune. As with the Hebrews, there was a tendency in the exoteric faith to lose sight of this fundamental truth. Fortunately we can trace the primitive teaching, though it disappeared in later times from the popular belief. Dr. Haug, in his *Essays on the Parsîs* (translated by Dr. West and forming vol. v. of Trübner's Oriental Series) states that Ahuramazda—Aûharmazd or Hôrmazd—is the Supreme Being, and that from Him were produced

> Two primeval causes, which, though different, were united and produced the world of material things as well as that of the spirit (p. 303).

These were called twins and are everywhere present, in Ahuramazda as well as in man. One produces reality, the other non-reality, and it is these who in later Zoroastrianism became the

opposing Spirits of good and evil. In the earlier teachings they evidently formed the Second LOGOS, duality being His characteristic mark.

The "good" and "bad" are merely light and darkness, spirit and matter, the fundamental "twins" of the Universe, the Two from the One.

Criticizing the later idea Dr. Haug says:

> Such is the original Zoroastrian notion of the two creative Spirits, who form only two parts of the Divine Being. But in the course of time, this doctrine of the great founder was changed and corrupted, in consequence of misunderstandings and false interpretations. Spentômainyush [the "good spirit"] was taken as a name of Ahuramazda Himself, and then of course Angrômainyush [the "evil spirit"], by becoming entirely separated from Ahuramazda, was regarded as the constant adversary of Ahuramazda; thus the Dualism of God and Devil arose (p. 305).

Dr. Haug's view seems to be supported by the *Gâtha Ahunavaiti*, given with the other Gâthas by "the archangels" to Zoroaster or Zarathushtra:

> In the beginning there was a pair of twins, two spirits, each of a peculiar activity; these are the good and the base . . . And these two spirits united created the first (the material things); one the reality, the other the non-reality. . . . And to succour this life (to increase it) Armaiti came with wealth, the good and true mind; she, the everlasting one, created the material world . . . All perfect things are garnered up in the splendid residence of the Good Mind, the Wise and the Righteous, who are known as the best beings (Yas. xxx. 3, 4, 7, 10; Dr. Haug's Trans. pp. 149-151).

Here the three LOGOI are seen: Ahuramazda the first, the supreme Life; in and from Him the "twins," the Second LOGOS; then Armaiti, the Mind, the Creator of the universe, the Third LOGOS. Later Mithra appears, and in the exoteric faith clouds the primitive truth to some extent; of him it is said:

> Whom Ahura Mazda has established to maintain and look over all this moving world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda (*Mihir Yast.*, xxvi. 103; *Sacred Books of the East*, xxiii).

He was a subordinate God, the Light of Heaven, as Varuna was the Heaven itself, one of the great ruling Intelligences. The highest of these ruling Intelligences were the six Ameshaspends, headed by the Good Thought of Ahuramazda, Vohûman, "who have

charge of the whole material creation" (*Sacred Books of the East*, v. p. 10, note). Reincarnation does not seem to be taught in the books which, so far, have been translated, and the belief is not current among modern Parsîs. But we do find the idea of the Spirit in man as a spark that is to become a flame and to be reunited to the Supreme Fire, and this must imply a development for which rebirth is a necessity.

Travelling westwards to Greece, we meet with the Orphic system, described with such abundant learning by Mr. G. R. S. Mead in his work, *Orpheus*. The Ineffable Thrice-unknown Darkness was the name given to the One Existence:

> According to the theology of Orpheus, all things originate from an immense principle, to which through the imbecility and poverty of human conception we give a name, though it is perfectly ineffable, and in the reverential language of the Egyptians is a *thrice unknown darkness* in contemplation of which all knowledge is refunded into ignorance (Thomas Taylor, quoted in *Orpheus*, p. 93).

From this the "Primordial Triad," Universal Good, Universal Soul, Universal Mind, again the Logic Trinity. Of this Mr. Mead writes:

> The first Triad, which is manifestable to intellect, is but a reflection of, or substitute for, the Unmanifestable, and its hypostases are: (*a*) the Good, which is super-essential; (*b*) Soul (the World-Soul), which is a self-motive essence; and (*c*) Intellect (or the Mind), which is an impartible, immovable essence (*Ibid.*, p. 94).

After this, a series of ever-descending triads, showing the characteristics of the first in diminishing splendour, until man is reached who

> Has in him potentially the sum and substance of the universe. . . "The race of men and gods is one" (Pindar, who was a Pythagorean, quoted by Clemens, *Strom.*, v. 709). . . Thus man was called the microcosm or little world, to distinguish him from the universe or great world (*Ibid.*, p. 271).

He has the Nous, or real mind, the Logos or rational part, the Alogos or irrational part, the two latter again forming each a triad, and thus presenting the more elaborate septenary division. The man was also regarded as having three vehicles, the physical and subtle bodies and the luciform body or augoeides, that

> Is the "causal body," or karmic vesture of the soul, in which its destiny or rather all the seeds of past causation are stored. This is the "thread-soul" as

it is sometimes called, the "body" that passes over from one incarnation to another (*Ibid.*, p. 284).

As to reincarnation:

Together with all the adherents of the Mysteries in every land the Orphics believed in reincarnation (*Ibid.*, p. 292).

To this Mr. Mead brings abundant testimony, and he shows that it was taught by Plato, Empedocles, Pythagoras and others. Only by virtue could men escape from the life-wheel.

Taylor, in his notes to the *Select Works of Plotinus*, quotes from Damascius as to the teachings of Plato on the One beyond the One, the unmanifest Existence:

Perhaps, indeed, Plato leads us ineffably through *the one* as a medium to the ineffable beyond *the one* which is now the subject of discussion; and this by an oblation of *the one* in the same manner as he leads to *the one* by an oblation of other things. . . That which is beyond *the one* is to be honoured in the most perfect silence. . . *The one* indeed wills to be by itself, but with no other; but the unknown beyond *the one* is perfectly ineffable, which we acknowledge we neither know, nor are ignorant of, but which has about itself *super-ignorance*. Hence by proximity to this *the one* itself is darkened: for being near to the immense principle, if it be lawful so to speak, it remains as it were in the adytum of that truly mystic silence. . . The first is above *the one* and *all things*, being more simple than either of these (pp. 341-343).

The Pythagorean, Platonic and Neo-Platonic schools have so many points of contact with Hindu and Buddhist thought that their issue from one fountain is obvious. R. Garbe in his work, *Die Sâmkhya Philosophie* (iii. pp. 85 to 105), presents many of these points, and his statement may be summarized as follows:

The most striking is the resemblance—or more correctly the identity—of the doctrine of the One and Only in the Upanishads and the Eleatic school. Xenophanes' teaching of the unity of God and the Kosmos and of the changelessness of the One, and even more that of Parmenides, who held that reality is ascribable only to the One unborn, indestructible and omnipresent, while all that is manifold and subject to change is but an appearance, and further that Being and Thinking are the same—these doctrines are completely identical with the essential contents of the Upanishads and of the Vedântic philosophy which springs from them. But even earlier still the view of Thales, that all that is has sprung from

water, is curiously like the Vedic doctrine that the Universe arose from the bosom of the waters. Later on Anaximander assumed as the basis (ἀρχή) of all things an eternal, infinite and indefinite substance, from which all definite substances proceed and into which they return—an assumption identical with that which lies at the root of the Sânkhya, *viz.*, the Prakriti from which the whole material side of the universe evolved. And his famous saying πάντα ῥεῖ expresses the characteristic view of the Sânkhya that all things are ever changing under the ceaseless activity of the three gunas. Empedocles again taught theories of transmigration and evolution practically the same as those of the Sânkhyas, while his theory that nothing can come into being which does not already exist is even more closely identical with a characteristically Sânkhyan doctrine.

Both Anaxagoras and Democritus also present several points of close agreement, especially the latter's view as to the nature and position of the Gods, and the same applies, notably in some curious matters of detail, to Epicurus. But it is, however, in the teachings of Pythagoras that we find the closest and most frequent identities of teaching and argumentation, explained as due to Pythagoras himself having visited India and learnt his philosophy there, as tradition asserts. In later centuries we find some peculiarly Sânkhyan and Buddhist ideas playing a prominent part in Gnostic thought. The following quotation from Lassen, cited by Garbe on p. 97, shows this very clearly :—

"Buddhism in general distinguishes clearly between Spirit and Light, and does not regard the latter as immaterial; but a view of Light is found among them which is closely related to that of the Gnostics. According to this, Light is the vehicle of the manifestations of spirit in matter; the intelligence thus clothed in Light comes into relation with matter, in which the light can be lessened and at last quite obscured, in which case the intelligence falls finally into complete unconsciousness. Of the highest intelligence it is maintained that it is neither Light nor Not-Light, neither Darkness nor Not-Darkness, since all these expressions denote relations of the intelligence to the Light, which indeed in the beginning was free from these connections, but later on encloses the intelligence and mediates its connection with matter. It follows

from this that the Buddhist view ascribes to the highest intelligence the power to produce light from itself, and that in this respect also there is an agreement between Buddhism and Gnosticism."

Garbe here points out that as regards the points alluded to, the agreement between Gnosticism and the Sânkhya is very much closer than that with Buddhism; for while these views as to the relations between Light and Spirit pertain to the later phases of Buddhism, and are not at all fundamental to, or characteristic of it as such, the Sânkhya teaches clearly and precisely that Spirit *is* Light. Later still the influence of the Sânkhya thought is very plainly evident in the Neo-Platonic writers; while the doctrine of the LOGOS or Word, though not of Sânkhyan origin, shows even in its details that it has been derived from India, where the conception of Vâch, the Divine Word, plays so prominent a part in the Brâhmanical system.

Coming to the Christian religion, contemporaneous with the Gnostic and Neo-Platonic systems, we shall find no difficulty in tracing most of the same fundamental teachings with which we have now become so familiar. The three-fold LOGOS appears as the Trinity, the First LOGOS, the fount of all life, being the Father; the dual-natured Second LOGOS the Son, God-man; the Third, the creative Mind, the Holy Ghost, whose brooding over the waters of chaos brought forth the worlds. Then come "the seven Spirits of God" (*Rev.*, iv. 5), and the hosts of archangels and angels. Of the One Existence from which all comes and into which all returns, but little is hinted, the nature that "is past finding out"; but the great doctors of the Church Catholic always posit the unfathomable Deity, incomprehensible, infinite, and therefore necessarily but One and partless. Man is made in the "image of God" (*Gen.*, i. 26, 27), and is consequently triple in his nature—Spirit and Soul and body (1 *Thess.*, v. 23); he is a "habitation of God" (*Eph.*, ii. 22), the "temple of God" (1 *Cor.*, iii. 16), the "temple of the Holy Ghost" (1 *Cor.*, vi. 19)—phrases that exactly echo the Hindu teaching. The doctrine of reincarnation is rather taken for granted in the *New Testament* than distinctly taught; thus Jesus speaking of John the Baptist declares that he is Elias "which was for to come" (*Matt.*, xi. 14), referring to the words of Malachi, "I will send you Elijah the prophet"—(*Mal.*, iv. 5); and again, when asked as to Elijah

coming before the Messiah, he answered that "Elias is come already and they knew him not" (*Matt.*, xvii. 12). So again we find the disciples taking reincarnation for granted in asking whether blindness from birth was a punishment for a man's sin, and Jesus in answer not rejecting the possibility of ante-natal sin, but only excluding it as causing the blindness in the special instance (*John*, ix. 1-3). The remarkable phrase applied to "him that overcometh" in *Rev.*, iii. 12, that he shall be "a pillar in the temple of my God, and he shall go no more out," has been taken as signifying escape from rebirth. From the writings of some of the Christian Fathers a good case may be made out for a current belief in reincarnation; some argue that only the pre-existence of the soul is taught, but this view does not seem to me supported by the evidence.

The unity of moral teaching is not less striking than the unity of the conceptions of the universe and of the experiences of those who rose out of the prison of the body into the freedom of the higher spheres. It is clear that this body of primeval teaching was in the hands of definite custodians, who had schools in which they taught disciples who studied their doctrines. The identity of these schools and of their discipline stands out plainly when we study the moral teaching, the demands made on the pupils, and the mental and spiritual states to which they were raised. A caustic division is made in the *Tâo Teh King* of the types of scholars:

> Scholars of the highest class, when they hear about the Tâo, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it (*Sacred Books of the East*, xxxix., *op. cit.* xli. 1).

In the same book we read:

> The sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised? (vii. 2.) He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him (xxii. 2). There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting (xlvi. 2). To those who are good (to me) I am good; and to those who are

not good (to me) I am also good; and thus (all) get to be good. To those who are sincere (with me) I am sincere; and to those who are not sincere (with me) I am also sincere; and thus (all) get to be sincere (xlix. 1). He who has in himself abundantly the attributes (of the Tâo) is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him (lv. 1). I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; the third is shrinking from taking precedence of others. . . . Gentleness is sure to be victorious, even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him (lxvii. 2, 4).

Among the Hindus there were selected scholars deemed worthy of special instruction to whom the Guru imparted the secret teachings, while the general rules of right living may be gathered from Manu's *Ordinances*, the *Upanishads*, the *Mahâbhârata* and many other treatises:

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law (Manu, iv. 138). Giving no pain to any creature, let him slowly accumulate spiritual merit (iv. 238). For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter) after he is freed from his body (vi. 40). Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body. Against an angry man let him not in return show anger, let him bless when he is cursed (vi. 47, 48). Freed from passion, fear and anger, thinking on Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My Being (*Bhagavad Gîtâ*, iv. 10). Supreme joy is for this Yogî whose Manas is peaceful, whose passion-nature is calmed, who is sinless and of the nature of Brahman (vi. 27). He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, harmonious, with the self-controlled, resolute, with Manas and Buddhi dedicated to Me, he, My devotee, is dear to Me (xii. 13, 14).

If we turn to the Buddha, we find him with his Arhats, to whom his secret teachings were given; while published we have:

The wise man through earnestness, virtue and purity makes himself an island which no flood can submerge (*Udânavarga*, iv. 5). The wise man in this world holds fast to faith and wisdo...; these are his greatest treasures; he casts aside all other riches (x. 9). He who bears ill-will to those who bear ill-will can never become pure; but he who feels no ill-will pacifies those who hate; as hatred brings misery to mankind, the sage knows no hatred (xiii. 12). Overcome

anger by not being angered; overcome evil by good; overcome avarice by liberality; overcome falsehood by truth (xx. 18).

The Zoroastrian is taught to praise Ahuramazda, and then:

What is fairest, what pure, what immortal, what brilliant, all that is good. The good spirit we honour, the good kingdom we honour, and the good law, and the good wisdom (*Yasna*, xxxvii.). May there come now to this dwelling contentment, blessing, guilelessness, and wisdom of the pure (*Yasna*, lix.). Purity is the best good. Happiness, happiness is to him: namely, to the best pure in purity (*Ashem-vohu*). All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge (*Mispa Kumata*). (Selected from the *Avesta* in *Ancient Iranian and Zoroastrian Morals*, by Dhunjibhoy Jamsetji Medhora).

The Hebrew had his "schools of the prophets" and his Kabbalah, and in the exoteric books we find the accepted moral teachings:

Who shall ascend into the hill of the Lord and who stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (*Ps.* xxiv. 3, 4). What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? (*Micah*, vi. 8). The lip of truth shall be established for ever; but a lying tongue is but for a moment (*Prov.* xii. 19). Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? (*Is.* lviii. 6, 7).

The Christian Teacher had his secret instruction for his disciples (*Matt.*, xiii. 10-17) and he bade them:

Give not that which is holy unto the dogs, neither cast ye your pearls before swine (*Matt.*, vii. 6).

For public teaching we may refer to the beatitudes in the Sermon on the Mount, and to such doctrines as:

I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect (*Matt.*, v. 44, 48). He that findeth his life shall lose it; and he that loseth his life for my sake shall find it (x. 39). Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven (xviii. 4). The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (*Gal.*, v. 22, 23). Let us love one

another; for love is of God; and everyone that loveth is born of God and knoweth God (1 *John*, iv. 7.)

The school of Pythagoras and those of the Neo-Platonists kept up the tradition for Greece, and we know that Pythagoras gained some of his learning in India, while Plato studied and was initiated in the schools of Egypt. More precise information has been published of the Grecian schools than of others; the Pythagorean had pledged disciples as well as an outer discipline, the inner circle passing through three degrees during five years of probation. (For details see G. R. S. Mead's *Orpheus*, pp. 263 *et seq.*). The outer discipline he describes as follows:

We must first give ourselves up entirely to God. When a man prays he should never ask for any particular benefit, fully convinced that that will be given which is right and proper, and according to the wisdom of God and not the subject of our own selfish desires (Diod. Sic., ix. 41). By virtue alone does man arrive at blessedness, and this is the exclusive privilege of a rational being (Hippodamus, *De Felicitate*, ii., Orelli, *Opusc. Græcor. Sent. et Moral.*, ii. 284). In himself, of his own nature, man is neither good nor happy, but he may become so by the teaching of the true doctrine (μαθήσιος καὶ προνοίας ποτιδέεται—Hippo, *ibid.*). The most sacred duty is filial pity. "God showers his blessings on him who honours and reveres the author of his days"—says Pampelus (*De Parentibus*, Orelli, *op. cit.*, ii. 345). Ingratitude towards one's parents is the blackest of all crimes, writes Perictione (*ibid.*, p. 350), who is supposed to have been the mother of Plato. The cleanliness and delicacy of all Pythagorean writings were remarkable (Ælian, *Hist. Var.*, xiv. 19). In all that concerns chastity and marriage their principles are of the utmost purity. Everywhere the great teacher recommends chastity and temperance; but at the same time he directs that the married should first become parents before living a life of absolute celibacy, in order that children might be born under favourable conditions for continuing the holy life and succession of the Sacred Science (Jamblichus, *Vit Pythag.*, and Hierocl., ap. Stob. *Serm.*, xlv. 14). This is exceedingly interesting, for it is precisely the same regulation that is laid down in the *Mânava Dharma Shâstra*, the great Indian Code. . . . Adultery was most sternly condemned (Jamb., *ibid.*). Moreover the most gentle treatment of the wife by the husband was enjoined, for had he not taken her as his companion "before the Gods"? (See Lascaulx, *Zur Geschichte der Ehe bei den Griechen*, in the *Mém. de l'Acad. de Bavière*, vii. 107, *sq.*)

Marriage was not an animal union, but a spiritual tie. Therefore, in her turn, the wife should love her husband even more than herself, and in all things be devoted and obedient. It is further interesting to remark that the finest characters among women with which ancient Greece presents us were formed in the school of Pythagoras, and the same is true of the men. The authors of

antiquity are agreed that this discipline had succeeded in producing the highest examples not only of the purest chastity and sentiment, but also a simplicity of manners, a delicacy, and a taste for serious pursuits which was unparalleled. This is admitted even by Christian writers (see Justin, xx. 4). . . . Among the members of the school the idea of justice directed all their acts, while they observed the strictest tolerance and compassion in their mutual relationships. For justice is the principle of all virtue, as Polus (ap. Stob., *Serm.*, viii., ed. Schow, p. 232) teaches; 'tis justice which maintains peace and balance in the soul; she is the mother of good order in all communities, makes concord between husband and wife, love between master and servant.

The word of a Pythagorean was also his bond. And finally a man should live so as to be ever ready for death (Hippolytus, *Philos.*, vi.). (*Ibid.*, pp. 263-267.)

The treatment of the virtues in the neo-Platonic schools is interesting, and the distinction is clearly made between morality and spiritual development, or as Plotinus put it, "The endeavour is not to be without sin, but to be a God" (*Select Works of Plotinus*, trans. by Thomas Taylor, ed. 1895, p. 11). The lowest stage was the becoming without sin by acquiring the "political virtues" which made a man perfect in conduct (the physical and ethical being below these), the reason controlling and adorning the irrational nature. Above these were the cathartic, pertaining to reason alone, and which liberated the Soul from the bonds of generation; the theoretic or intellectual, lifting the Soul into touch with natures superior to itself; and the paradigmatic, giving it a knowledge of true being.

Hence he who energizes according to the practical virtues is *a worthy man*; but he who energizes according to the cathartic virtues is *a demoniacal man*, or is also *a good demon*.* He who energizes according to the intellectual virtues alone is *a God*. But he who energizes according to the paradigmatic virtues is *the Father of the Gods* (*Ibid.*, note on Intellectual Prudence, pp. 325-332).

By various practices the disciples were taught to escape from the body, and to rise into higher regions. As grass is drawn from a sheath the inner man was to draw himself from his bodily casing (*Kathopanishad*, vi. 17). The "body of light" or "radiant body" of the Hindus is the "luciform body" of the neo-Platonists, and in this the man rises to find the Self.

Not grasped by the eye, nor by speech, nor by the other senses (*lit.*, Gods), nor by austerity, nor by religious rites; by serene wisdom, by the pure essence only doth one see the partless One in meditation. This subtle Self is to be known by the mind in which the fivefold life is sleeping. The mind of all

* A good spiritual intelligence, as the daimon of Socrates.

creatures is instinct with [these] lives; in this, purified, manifests the Self (*Mundakopanishad*, III. ii. 8, 9).

Then alone can man enter the region where separation is not, where "the spheres have ceased." In G. R. S. Mead's Introduction to Taylor's *Plotinus* he quotes from Plotinus a description of a sphere which is evidently the Turîya of the Hindus:—

> They likewise see all things, not those with which generation, but those with which essence is present. And they perceive themselves in others. For all things there are diaphanous; and nothing is dark and resisting, but everything is apparent to everyone internally and throughout. For light everywhere meets with light; since everything contains all things in itself and again sees all things in another. So that all things are everywhere and all is all. Each thing likewise is everything. And the splendour there is infinite. For everything there is great, since even that which is small is great. The sun too which is there is all the stars; and again each star is the sun and all the stars. In each, however, a different property predominates, but at the same time all things are visible in each. Motion likewise there is pure; for the motion is not confounded by a mover different from it (p. lxxiii.).

A description which is a failure, because the region is one above describing by mortal language, but a description that could only have been given by one whose eyes had been opened.

A whole volume might easily be written on the similarities between the religions of the world, but the above imperfect statement must suffice as a preface to the study of Theosophy, to that which is a fresh and fuller presentment to the world of the ancient truths on which it has ever been fed. All these similarities point to a single source, and that is the Brotherhood of the White Lodge, the Hierarchy of Adepts who watch over and guide the evolution of humanity, and who have preserved these truths unimpaired, from time to time, as necessity arose, reasserting them in the ears of men. From other worlds, from earlier humanities, they came to help our globe, evolved by a process comparable to that now going on with ourselves, and that will be more intelligible when we have completed our present study than it may now appear;* and they have afforded this help, reinforced by the flower of our own humanity, from the earliest times until to-day. Still they teach

* This paper is the Introduction to an exposition of Theosophy on which the author is engaged.

eager pupils, showing the path and guiding the disciple's steps; still they may be reached by all who seek them, bearing in their hands the sacrificial fuel of love, of devotion, of unselfish longing to know in order to serve; still they carry out the ancient discipline, still unveil the ancient mysteries. The two pillars of their Lodge gateway are Love and Wisdom, and through its strait portal can only pass those from whose shoulders has fallen the burden of desire and selfishness.

A heavy task lies before us, and beginning on the physical plane we shall climb slowly upwards; but a bird's eye view of the great sweep of evolution and of its purpose may help us, ere we begin our detailed study in the world that surrounds us. A LOGOS, ere a system has begun to be, has in His mind the whole, existing as idea—all forces, all forms, all that in due process shall emerge into objective life. He draws the circle of manifestation within which He wills to energize, and circumscribes Himself to be the life of His universe. As we watch we see strata appearing of successive densities, till seven vast regions are apparent, and in these centres of energy appear whirlpools of matter that separate from each other, until when the processes of separation and of condensation are over —so far as we are here concerned—we see a central sun, the physical symbol of the LOGOS, and seven great planetary chains, each chain consisting of seven golbes. Narrowing down our view to the chain of which our globe is one we see life-waves sweep round it, forming the kingdoms of nature, the three elemental, the mineral, vegetable, animal, human. Narrowing down our view still further to our own globe and its surroundings we watch human evolution, and see man developing self-consciousness by a series of many life-periods; then centering on a single man we trace his growth and see that each life-period has a threefold division, that each is linked to all life-periods behind it reaping their results, and to all life-periods before it sowing their harvests, by a law that cannot be broken; that thus man may climb upwards, with each life-period adding to his experience, each life-period lifting him higher in purity, in devotion, in intellect, in power of usefulness, until at last he stands where they stand who are now the Teachers, fit to pay to his younger brothers the debt he owes to them.

ANNIE BESANT.

CAGLIOSTRO.

A STRANGE fascination surrounds the name of Cagliostro—Adept according to some, charlatan according to others. Few of our readers are likely to have come across the following accounts; the first is taken from some Memoirs of Talleyrand, edited by the Comtesse de O——duc, published in Paris in 1838. The second is from some recollections of the same famous statesman, by his private secretary.

I.

Desperate at the prolonged enmity of the Queen, Prince Louis asked of the Occult Powers a talisman, which should procure for him the Queen's favour. Chance, or better still, the Devil, sent him the fraud who deceived him.

I cannot describe here a very extraordinary personage, who, about 1740, appeared in France for the first time. This was the Count St. Germain. This prince of the Rosy Cross, possessor of very extraordinary secrets, had the confidence and esteem of Louis XV., and the friendship of the Marquise de Pompadour. He had left France a long time before an adroit imitator of him appeared, first at Strasburg, and subsequently at Paris.

The Count of Cagliostro was the fruit of a union of the Grand Master of Malta with the daughter of a sovereign, the Scherif of Mecca or Median. He was brought up by an Adept, a Knight of Malta, the sage Atholtas: he was instructed in Occult Science in Egypt, in the Pyramids and in India, among the Gymnosophists. From there he traversed Italy and all of Germany, Russia, Sweden, Prussia, Denmark, England, Ireland, Scotland, Holland, and finally the Low Countries, whence he came to France.

Everywhere working prodigious miracles or cures, covered with diamonds, carrying with him the retinue of a lord, curing the poor gratis, and opening his purse for their use, he was environed with a dazzling reputation. His young and pretty wife joined him

in these good deeds and incredible cures, and nothing could work better. At Strasburg, the Count of Cagliostro had become very intimate with Prince Louis. He had unveiled for him the great arcana of Nature. He had predicted for him the future. He promised him a colossal fortune, and at last succeeded in causing him to sup with phantoms.

Drawn to Paris by his disciples, his fanatics, and by the Grand Almoner, Cagliostro came there to practise hermetic medicine, supernatural chemistry, and charlatanism.

II.

Talleyrand said:

Cagliostro had arrived from Italy under extraordinary and mysterious circumstances; his coming had been preceded by numerous rumours more strange, more surprising still, and his door was besieged at once by all the rich and idle, the marvel-loving population of Paris. Among the rest I am ashamed to confess that I was one of the most ardent. I was young at the time. . . . Many months had elapsed before I could obtain the audience I so much coveted. Thousands of persons had to pass by right before me, and it was said that immediately on his arrival his books were so filled with the names of the highest and the mightiest that had he been just and received them in turn, the candidates at the bottom of the list would have known their fortune by experience long before he could by any possible means have foretold it. . . . M. de Bouffles had kindly consented to accompany me. It was already dark when we were admitted into the awful presence of the conjurer; not quite dark without doors, yet sufficiently so within to require the aid of tapers. The ante-chamber was filled with impatient applicants. We found the magician in his study. He was just at the moment engaged in dismissing two poor patients to whom he had given advice gratuitously.

As soon as we entered Cagliostro led his guests to the door at the further end of the room, which was veiled by thick tapestry, and opening it without the slightest noise, ushered them through it into the passage beyond, and then closed it with the same attention to silence, returned to the spot where we were standing, and placing his fingers on his lip, pointed towards a still and motionless

figure seated in one corner of the room, and which from the obscurity that reigned about us had not been observed at our entrance. The figure was that of a female covered from head to foot with a long veil of crape, so long and ample that it disguised even the form of the fauteuil in which she was seated.

Cagliostro bade us take seats at a table covered with green velvet upon which were placed divers mysterious looking instruments of torture, sundry queerly shaped bottles and diabolical volumes, and then standing up before us, in solemn and biblical language inquired wherefore we had sought him, and what it was we desired to know.

Cagliostro was then a man in the very flower of his age, of exceedingly prepossessing appearance. His person, although small, was so well and firmly knit that its proportions seemed those of a much larger man. His countenance was remarkably keen and penetrating, being formed of a succession of sharp succeeding lines, which gave him a look of cunning that he would willingly have disguised, and with which the solemn tone and mysterious aspect were altogether at variance. His sharp piercing eyes I shall never forget: they absolutely seemed to light up the obscurity of the chamber, and, as they flashed from one to the other of his visitors, they seemed to belong to some wild bird of prey hesitating between two victims, which to devour first. His beard and eyebrows were dark and bushy, with here and there a streak of grey amid their jetty blackness. . . . When we entered he had upon his head a velvet cap, which, with gentlemanlike courtesy, he doffed when he addressed us, and then I perceived that the summit of his crown was already bald although his hair curled downward upon his neck and shoulders in a thick and silky mass. The hand which rested upon his table, and upon which he seemed to be leaning his whole weight as he stood in graceful and theatrical attitude awaiting our communication, was small and delicate as that of a lady of the court, . . . and yet it needed not any very profound knowledge of anatomy to enable the observer to discern at a glance that it was the hand of a man possessed of almost herculean strength and power, so vigorous were the firm-knit muscles, so well-strung the tightened cord-like nerves. . . .

De Bouffles remaining mute (both he and Talleyrand were very

young and very much frightened), the conjurer turned to me and asked me in a voice which had already lost much of its solemnity, and partook of something like harshness, if I also had come unprepared with a subject of consultation. . . . I answered in a low voice that I wished to consult him in regard to the health of a person who was dear to me. . . . Cagliostro turned, and by a movement so abrupt and sudden that it made us both start to our feet, drew the fauteuil whereon was seated the veiled mysterious form of the female, who had remained all this time silent and motionless, across the floor, and still the figure moved not. The feet resting on a board attached to the bottom of the fauteuil moved with the rest, producing an indescribable effect. . . . "What is it you seek to know?" said Cagliostro, resuming once more his solemn and theatrical air, and drawing a little aside the veil of black crape, he bent towards the ear of the female and whispered a few words which we could not understand. . . .

I replied hurriedly, "I wish to learn the cause of the migraine of my friend the Marquise de ——"

"Chut," said Cagliostro, "the name is of little import. What see you?" he added in a loud, deep tone, turning to the veiled figure.

"I see a fair and beauteous lady," replied a sweet, soft voice beneath the veil. "She is attired in a dress of sea-green Padua silk, her powdered hair is wreathed with rose-buds, and she wears long and splendid ear-drops of emerald and topaz. . . The lady is pressing her hand to her forehead at this very instant. Is it with pain, or is it with care? She is waiting for some one, for she now rises and looks at the clock upon the console, and now she goes to the small side door to listen." (It seems that Talleyrand had agreed to escort her to the opera, but had been detained by his engagement with Cagliostro.) "Enough, enough," said I, in my turn growing impatient, "tell me at once what it is that ails the lady, and what may be the remedy."

The figure spoke aloud no more, but whispered long in Cagliostro's ear, and the latter, turning towards me, said with ease and *aplomb*, "The lady's migraines are caused by over-watching and anxiety. The *cure* is easy and must be applied at once. The *cause* will be removed in time."

He pushed back the fauteuil into the corner whence he had drawn it, the veiled figure that had occupied it still remaining as motionless as death. He then opened a small door in the wainscoting belonging to a small cupboard filled with shelves containing bottles of all sorts and sizes, and drew from it a phial which he filled with liquid from a jug which stood on the floor, and having performed various "*passes*" over it, he handed it to me, bidding me and my companion lose no time in retiring, as others were waiting outside.

His dismissal of us was abrupt. . . "You have told your ailments and your griefs. You bear with you the never-failing cure. Now begone."

How *could* the Adept know by natural means that the Marquise de Br——, whom he had not suffered me to name, was young and beauteous; that she possessed eardrops of emerald and topaz, which mixture of jewels was very peculiar, and that she should wear them on that very night.

(Talleyrand and his friend de Bouffles proceeded at once to the opera to see if the Marquise was attired in the dress and jewels that Cagliostro had described. They found that the dress and ornaments corresponded in every particular to those the seeress had seen, and that she was somewhat out of humour because Talleyrand had not escorted her that evening. He regained her good graces by telling her he had a sure cure for her headache.)

After the performance was over, we all adjourned to her hotel. I had completely renovated myself in her good graces by the promise of a complete cure for her migraine. The gentlemen of the company, however, voted that a glass or two of champagne be tried first. . . . Of course the phial and its contents soon became the subject of attacks, and I was petitioned on all sides for a view of them. . . . B—— proposed that the remedy should be applied at once in the presence of all. . . .

It was not until I had uncorked the phial and was about to pour it into a glass, that it occurred to me that I had entirely omitted to ascertain whether the liquor was to be taken as a medicine or applied externally. To the eye it was nothing but pure water from the fountain. It possessed neither smell nor colour.

It was decided that there would be less danger in mis-

applying it externally than in swallowing it, should it prove pernicious, and as I was chosen to be the operator, I poured a small quantity of the water into the hollow of my hand which B—— guided so that not a drop was spilt. I placed it as gently as possible over the forehead of the Marquise, pressing it there, but certainly not with violence, and supporting the back of the head with the hand that was free, held it there, thus awaiting the result.

The Marquise closed her eyes but uttered not a word, and there was a moment's silence among the clamorous group bending over her with such eager curiosity . . when suddenly it was broken by a loud convulsive shriek from the Marquise herself, which was echoed almost by many of those present, so solemnly and startlingly did it burst from her lips.

"Take away your hand. For God's sake, take away your hand," exclaimed she, in a voice of agony, and starting to her feet she endeavoured with all her strength to pull away my wrist downward; but strange to tell, not all the efforts of the Marquise nor those I used myself could tear away my hand from her forehead. No words can describe the sensation of terror with which I found myself deprived of the power or faculty of withdrawing my hand, but drawn by some powerful attraction closer and closer still, until it seemed that my fingers would bury themselves in the flesh. . . . It was not, however, until the Marquise sank back in her chair fainting and exhausted that the Duc d'Argenton, recovering from the general consternation. . . seized my wrist in a nervous manner and tore it away by main force, drawing with it patches of skin from the forehead of the Marquise, upon which the imprint of my touch remained in bleeding characters. My hand was torn and bleeding likewise, and the pain was unbearable. I bound up my hand and gave all the assistance in my power toward the recovery of the Marquise, who was conveyed to bed, still in a deep swoon. We all remained in the saloon awaiting the report of the surgeon who had been sent for to apply the proper remedies to the wounds of the Marquise, who was not declared out of danger until towards morning. We then dispersed with the firm determination of having the mystery cleared up by Cagliostro himself as soon as possible.

(Talleyrand and de Bouffles, accompanied by two policemen,

went to interview Cagliostro on the subject at his house. The liquid in the jug was seized by the police and taken to a chemist for analysis, who pronounced it to be pure water.)

To my bitter reproaches, Cagliostro replied with perfect calmness that the liquid was pure and innocent when he placed it in my hands, and that if it had grown pernicious it must have been owing to the guilty passions, or to the evil sympathies, of those who used it.

The Marquise carried the marks of that night's adventure to her grave—a long, narrow scar. The corner of one of her eyebrows had been torn off.

(She never would have anything to do with Talleyrand afterwards.)

AN IMPORTANT LETTER.

THE following letter was circulated by H. P. B. among many of her pupils, and some quotations from it have been published from time to time. But, so far as I know, it has not seen the light in its entirety, and it will be read with general interest. It reached H. P. B.'s hands in 1886, from a source she much revered.

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of

Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth ; and he who strives for the latter is striving for Theo-Sophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvâna—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his life-time a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and

the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Éliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormous tyranny, injustice, etc., if not through the soothing influence of brotherhood, and of the practical application of Buddha's esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law—called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss—Nirvâna. Mystical Christianity teaches *Self*-redemption through one's own seventh principle, the liberated Paramâtmâ, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvâna of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even esoteric Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind? with that curse known as *the struggle for life*, which is the real

and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there was none; and that where the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma [the cause producing the effects] that is our own judge—our Saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *régime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say we have nothing to do with all this; the lower classes and inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they can? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism! That we, the devoted followers of that spirit incarnate

of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapâni or Avalokiteshvara, of Tsongkapa, and that of Amitâbha, relinquished at their death the attainment of Buddhahood, *i.e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of these perfect Lamas who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy! No, no, good brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, by himself actually propagating this idea. Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

Having explained our views and aspirations, I have but a few words more to add. The true religion and philosophy offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, has ever possessed the truth. The right and logical explanations on the subject of the problems of the great dual principles, right and

wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1886 years ago. They are as far from the solution as they were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *there* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Abandon all personal ambition, and you will be content either to live or die.

Have read and made an abstract of all the Gospel of St. John. It has confirmed my idea that we must take Jesus as testimony of himself, and discover the true image of the founder behind all the prismatic refractions across which he reaches us, and which blur that image. . . The historical task of Christianity is from century to century to undergo a new metamorphosis, to spiritualize more and more the comprehension of Christ and of salvation. . . Whether we will or no there is an esoteric doctrine —there is a relative revelation: man enters into God in proportion as God enters in man, and as Angelus says, "I believe that the eye with which I see God is the same eye with which He sees me."

Heroism is the signal triumph of the soul over the flesh, that is to say over fear; fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death. . . Heroism is the brilliant and glorious concentration of courage.

Duty has this virtue: it makes us feel the reality of the positive world, and at the same time it detaches us from it.

—*Fragments from the Journal of Henri-Frédéric Amiel.*

OCCULTISM IN ENGLISH POETRY.

I DO not propose in this paper to enter into a critical analysis of the writings of any poet or poets, but rather to examine the characters of those whose work I dwell upon, and see, firstly, whether in these men have been exemplified the qualities which, we are taught, go to make the occultist; secondly, whether those poets whose characters have displayed such tendencies are also the most mystical in their teachings; and, thirdly, whether the mystical poets have also been the greatest. Now, I hold, and hold very strongly, as my personal opinion, that the true poet is inspired; that is to say, that he is one who has accumulated a vast store of knowledge through many lives, and consequently, a boundless power of sympathy, with man and nature. For the unsympathetic person is more often inexperienced than unfeeling, as you can perceive by the occasionally extraordinary intolerance of youth; you cannot know what you have never felt.

The great poet then, let us grant, is the being with a vast store of experience, worth recording by the Ego. His lower organization is such that at times the divine light shines through, and the man knows and speaks what he knows without conscious effort. But, it may be objected, you make of your poet a species of pope. If you assume that any person speaks from a superhuman store of knowledge, you set up an oracle whose dictum you are bound to obey. But, alas! our poets are compelled to manifest themselves to us upon the lower planes, and by the prosaic methods of pen, ink, and the printing press; otherwise, I fear that we should very few of us benefit by their divine wisdom, acting upon its own plane. As my poets are among my most valued mentors, for myself I am willing to accept some uninspired passages for the sake of the echo of the voice that knows. We will leave out of the question the elder poets; those whose characters and work I propose to glance at are the comparatively modern: Scott, Byron, Tennyson,

and Blake; I select the first and second as the types of the non-occult; the third and fourth as types of the mystical. Let me first dwell upon the causes which, in my judgment, precluded Scott and Byron from being occult in their teaching, and then consider Tennyson's and Blake's mysticisms, which were of distinctly differing types, though agreeing, as must all mysticism, in fundamental points. I am aware that Wordsworth, Keats and Shelley are also to be ranked among the occult and inspired, but the late Laureate and Blake must suffice for my present purposes.

There are certain qualities of mind, which are found very generally in all great poetic geniuses, and certain methods of life and tendencies of thought and action which inevitably veil the God within. The man in whom the God is veiled is never the great poet; he may write brilliant, stirring, excessively clever verse, but he is never inspired. Therefore I think we may here hail the cause of the greatest being also the most occult, as I believe we shall discover them to be. The man whose mind is tossed on the waves of the sea of life, the man who cares for applause, the man to whom the existing shows of the world are much, can never be illuminated by the highest light, he never can write from the individuality, but always from the personality; very excellent, admirable, masterly work he may do, but it is not inspired. One never says to oneself: this man was caught up to the third heaven to hear and see things unspeakable.

One of our best poetic critics, in speaking of the marvellous freshness and spontaneity of Blake's songs—and in truth the *Songs of Innocence* might have been written by an inspired child—has said: "The kingdom of a perfect song is like the kingdom of Heaven—one must enter it as a little child." Let us take this saying in conjunction with one from *The Voice of the Silence*: "The pupil must regain the child state he has lost, ere the first sound can fall upon his ears." Assuming that these two axioms are true, we shall expect to find the most exquisite song-writers also the most mystical and occult in their teachings; and we shall also expect to find in them, on the low planes of consciousness, some of the qualities of the child, and of the character-ing the personality of the occul have stated my conviction th

furthermore state my opinion that they were neither of them great poets. I should place Tennyson and Blake infinitely higher than either of them. Of course this is a matter of individual opinion, but in such a case one can only argue from one's opinion. Now which of these four famous men have been the successful song writers? Scott and Byron wrote few songs; Tennyson and Blake literally, if I may use so familiar a term, bubbled over with them; they broke into song as the nightingale does, and mark this—as unconsciously. Scott wrote songs; Byron wrote a few songs; but read the song of Fitz-Eustace from *Marmion*, "Where shall the lover rest?" then read Byron's pretty-mannered "There be none of Beauty's daughters," and contrast them with Blake's "Piping down the valley wild" and the "Nurse's Song," and with Tennyson's "Tears, idle Tears." In the work of the last two poets you hear the thrill of the harps of the New Jerusalem; the music from the kingdom of the little child. To me it is significant that Tennyson so pre-eminently excelled in the song.

Coming to his mysticism, which I propose to contrast with Blake's, I think that Tennyson's songs are better than Blake's—even putting out of account the almost matchless mastery of the English language, which caused his technique to be more perfect than that of the earlier poet. Tennyson and Blake both wrote spontaneously, but Tennyson took more pains with technicalities, with the subsequent polishing. Byron too, I believe was a quick and spontaneous writer, but to me he has facility, not inspiration. I do not believe that any really great poet has ever worked laboriously at his poetry—not, that is to say, during the incarnation in which he manifests as a poet. How can he? he draws upon a store of knowledge laboriously gained and now at his free disposal when he can reach it at all. But here comes in another point: he cannot reach it, unless he has certain qualities of the lower [illegible] certain method [illegible] viewing the uni[illegible] respond t[illegible] inspi[illegible]

verse ten, to be a marvellous picture of insanity. What enabled the great poet, upon whose sanity no doubt has been cast as upon Blake's, to think and feel as a madman thinks and feels, if it were not past experience?

When I stated that Scott was not, as I think, a really great poet, I did not mean to be-little his genius. The impress of Scott's honest, strong, human personality is upon his work. It is delightful; no one admires his genius more than I do; I rank Manse Headrigg even above Mrs. Poyser, and Scott's poetry I love.

I love the fire and vigour and the swing of *Marmion*. One can smell the air of the moors and see the heather in *The Lady of the Lake;* and this is just where the point comes in: Tennyson was as strongly English as Scott was Scotch, while Blake was of no nation; but when Tennyson is distinctly inspired he may take English metaphors, but he is no longer English—while Scott is always Scotch. He writes from a very noble personality:

> Breathes there a man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land?

I am quite sure Blake never said anything of the kind to himself, and I should not accuse him of being a "dead soul." But that is how Scott felt; Scott was nothing of the child; he was the single-minded, honest-purposed man of great and delightful talents.

The same great critic to whom I have already referred has spoken of Scott as being possessed by the "passion of the past." It is most true; and the child lives in the present and the future.

This, it may be objected, is surely not a bar to occultism, for do not occultists and theosophists belaud the past?

No; they laud the wisdom of the past, which is also the wisdom of the present and the future, the timeless wisdom. The wisdom of the ancients, "not of an age, but for all time," is not of the "good old times"—and these old times Scott loved; he loved the "things seen" if they were noble, or even picturesque and romantic; he did not love the symbolical. He loved the goodly manifestation of such things as fired his fancy—he loved feudalism—he would

almost have justified rack and thumb-screw, if he might have had back chivalry, and the gallant knighthood. All this is indicative of the man who writes from the personality; to whom the objects of sense, however good and noble, do appeal most strongly. Scott speaks in the person of the old minstrel, and his very sprites and goblins are stamped with feudalism; witness the White Lady of Avenel. He employs the machinery of the "supernatural" frequently to add picturesqueness, as in *The Lay of the Last Minstrel*, but it is only the physical body of mysticism, if I may be permitted the phrase, that he uses. He was romantic, sympathetic, single-minded, as a man, but he was the antipodes of the mystic. The circumstances of his life forced him into the practical stress and strain of the struggle for existence, and though he certainly did not write such good poetry when he did not write it spontaneously, I do not think his prose works suffered much from this cause. I do not think that anyone can read even the parts of Scott's works in which he writes of the planes of existence hidden from most men, and not feel that they were hidden from the writer too; that he neither saw nor sensed them. The White Lady is emphatically a feudal retainer, and the most intuitional sentiment in Scott that I can recall is in his prose work of *Woodstock*, where he points the moral that the denizens of the astral world must yield before the steady purity of purpose, the faith in God—*i.e.*, in the divine Ego—of the old minister. But this, though in it the divine spoke in Scott, is not really occult, and he evidently discredits any other agency in the disturbances—that caused Bletson, the sceptic, to sleep with a bible under his pillow—than that of the loyal servants of the old knight. I do not mean that the divine did not speak in Scott—as a man—as it does in nearly all of us; but I do say that it did not speak in him as a poet, that the divine fire did not descend upon him directly, but spoke through righteous tendencies, as in other good and gifted men—gifts and righteousness attained by him in previous lives.

(*To be continued.*)

IVY HOOPER.

THEOSOPHICAL ACTIVITIES.

EUROPEAN SECTION.

The Theosophical Society.

At a Council meeting held at 19, Avenue Road, London, on July 4th, the President-Founder in the chair, the reports of all the Sections of the T. S. on the Rules were carefully considered, and the following was adopted and ordered to be issued.

Rules of the Theosophical Society.

Constitution.

1. The title of this Society, which was formed at New York, United States of America, on Nov. 17th, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are:

(i) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.

(ii) To encourage the study of comparative religion, philosophy and science.

(iii) To investigate unexplained laws of Nature, and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules and social observances. It is unsectarian, and demands no assent to any formula of belief as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, and a certificate of membership, bearing the signature of the President and the seal of the Society, and countersigned by one of the above-named officers, shall be issued to the member.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the Presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Headquarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own rules, provided they do not conflict with the general rules of the Society, and the rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President annually, not later than the first day of November, a report of the work of his Section up to that date, and shall at any time furnish any further information the President may desire.

Administration.

21. The general control and administration of the Society is vested in a General Council, consisting of the President, Vice-President, and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office, his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees for the time being of the Theosophical Society appointed or acting under a deed of Trust dated December 14th, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches not comprised within the limits of any Section are as follows: charter, £1; for each certificate of membership, 5*s.*; for annual subscription of each member, 5*s.*, or equivalents.

27. Unattached members not belonging to any Section or Branch shall pay an annual subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President,

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The rules of the Society remain in force until amended by the General Council.

The following Executive Notice has been sent out to the General Secretaries, with a copy of the above Rules:

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
LONDON, *July 9th*, 1896.

The undersigned hereby publishes, for the information of the members of the Society, the text of the Rules as revised and adopted by the General Council at its meeting this day.

The following members were present, *viz.*, the President, the Vice-President, the General Secretaries of the European and Indian Sections, Mr. C. W. Leadbeater, as proxy (under specific instructions) for the General Secretary of the Scandinavian Section, and Mrs. Annie Besant, as proxy for the General Secretary of the American Section. The Australasian Section's views were represented in the official report of the General Secretary, and the New Zealand Section had been so recently chartered that it had not had time to submit its wishes for the consideration of the General Council. Every change suggested by any Section and General Secretary was carefully considered in the light of its bearing upon the peculiar circumstances of the whole Society, and in several instances the Members of Council yielded their own preferences to the apparent wish of the majority. When several amendments touched the same clause, the various improvements were incorporated in the form finally adopted. Only one important recommendation was rejected—that for removing the President and Vice-President of the Society for cause shown. On mature consideration it was decided that no rule could be of use if such an emergency arose. If a majority or even a strong minority desired to dispossess one of these officers, while he retained the confidence of a large number of members, a split in the Society would result, let the rule be what it might. It was therefore thought better to leave the Society free, under the powers vested in the General Council, to deal with any serious case, if unfavourable circumstances should arise.

The undersigned takes this opportunity of correcting the mistaken idea, which prevails in some quarters, that the T. S. Rules and the wording of its "Objects" are substantially what they have been from the commencement, and therefore entitled to some special immunity from change. So far is this from true that the "Objects" have been restated and the Rules altered several times, as the growth of the Society and its altered conditions rendered the same necessary. The version now adopted is, apparently, the best and most comprehensive that we have had for years, and in the expression of the "Objects" the line traced out in the minds of the Founders is strictly followed. The form given to the second object has been adopted to meet an almost general view that *all* religions, etc., deserved study as being based on the same general principles. In this, in her *Isis Unveiled*, Madame Blavatsky led the way, which is now traced out for all future students of Theosophy and sympathizers with our work.

The Revised Rules go into force at once, but the undersigned will use his discretionary powers so as to meet the reasonable wishes of all of his colleagues with respect to details not specifically herein covered.

H. S. OLCOTT, P.T.S.

EUROPEAN SECTION.

The President-Founder has been in England during the month, but has not been able to visit many of the Branches in consequence of a slight return of the old mischief in the feet.

Headquarters has been quiet, most of the staff being away, but the Saturday gatherings for Theosophical conversation were very large, and general regret was expressed at their coming to a conclusion.

On July 16th, Mr. Bertram Keightley gave an exceptionally able lecture at the Blavatsky Lodge on "Indian Philosophies," and was listened to attentively by a full audience. On the 23rd, Mr. C. W. Leadbeater spoke on "Our Relation to Children," arousing much interest and some rather anxious questioning. On the 30th, the Lodge was very crowded to listen to Mrs. Besant on "Prayer;" a large number of questions followed the lecture. During August the Lodge is closed.

At Queen's (small) Hall, Mrs. Besant finished her long series of lectures on August 2nd, with a discourse on "Building a Kosmos." The previous lectures dealt with "Reincarnation," "Karma," "The Law of Sacrifice," and "Man's Ascent." She lectured to the Chiswick Lodge on July 20th.

On August 16th, Mrs. Besant will lecture at Effra Hall, Brixton, on the "Power of Thought," and on August 29th and the following days she will visit Liverpool, Manchester, Bradford, Leeds and Sheffield.

Her last lecture in England will be given at the Blavatsky Lodge on September 3rd, and on September 7th and 8th she will lecture in Amsterdam. She will pay a flying visit to Paris on the 10th, and leave Brindisi on the 13th by P. and O. *Khedive*, for Bombay.

The General Secretary spent the first week of August in Paris, where increased Theosophical activity is showing itself, and where prospects are brighter than they have been for a long time.

American Section.

The Countess Wachtmeister is doing good service in America. At San Francisco, Headquarters have been opened in a central position, the contract including the use of a hall in the same building for Sunday evening lectures.

At Santa Cruz a Branch has been formed, the Theosophists there combining under her inspiring influence, and a Branch has also been formed at Seattle, where she has been staying for a short time.

Australian and New Zealand Sections.

The Assistant Secretary of the Australian Section sends the following with a request for publication:

BRANCHES.

PLACE.	NAME OF BRANCH.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	SECRETARY'S ADDRESS.
Sydney	Sydney	1891	Mr. Geo. Peell	Mr. O. D. Carver	T.S., 42, Margaret St., Sydney, N.S.W.
Sydney, Surry Hills	Dayspring	1895	Mr. L. E. Harcus	Mr. G. W. Marks	515, Riley St., Sydney, N.S.W.
Melbourne	Melbourne	1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins St., Melbourne, Victoria
South Yarra, Melb.	Ibis	1894	Mrs. D. Parker	Mr. Buckie	T.S., 8, Garden St., S. Yarra, Victoria
Adelaide	Adelaide	1891	Mr. N. A. Knox	Miss Kate Castle	T.S., Victoria, Adelaide, S. Australia
Brisbane	Queensland	1891	Dr. W. F. Taylor	Mr. W. C. John	T.S., Brisbane, Q.
Bundaberg	Bundaberg	1894	Mr. J. E. Turner	Mr. D. J. Scott	Cran St., East Bundaberg, Q.
Rockhampton	Capricornian	1893	Mr. Will Irwin	Mrs. Irwin	Rockhampton, Q.
Hobart, Tasmania	Hobart	1890	Mr. H. H. Gill	Mr. J. Benjamin	112, Brisbane Street, Hobart
Auckland, N.Z.	Auckland	1891	Miss L. Edger, M.A.	Mr. W. A. Draffin	Mount Meru, Ponsonby, Auckland
Auckland, N.Z.	Waitemata	1896	Mrs. Sara Draffin	Mr. J. Dinsdale	B.C. Office, Devonport, Auckland
Woodville, N.Z.	Woodville	1895	R. Stone Florance	Mr. W. Nicholson	Woodville, N.Z.
Pahiatua, N.Z.	Pahiatua	1895	Mrs. Moore	Miss Moore	Pahiatua, N.Z.
Wellington, N.Z.	Wellington	1893	Mrs. M. O. Gibson	Miss Boughton	Defence Depôt, Basin Reserve
Christchurch, N.Z.	Christchurch	1884	Mrs. Richmond	Mr. Jas. McCombs	5, York Street, Christchurch
Dunedin, N.Z.	Dunedin	1893	Mr. G. Richardson	Mr. A. W. Maurais	"Star" Office, Dunedin, N.Z.

Centres have been formed at Mount Gambier, S.A., Maryborough in Queensland, and Launceston in Tasmania.

Address J. C. STAPLES, Gen. Sec., Australasian Section, T.S., 42, Margaret Street, Sydney, N.S.W.

New Zealand Section.

Now that the excitement caused by the visit of the Countess Wachtmeister, and by the formation of the Section, has become a thing of the past, the Theosophical work has resumed its usual quiet course. The various Branches are continuing their ordinary meetings both for study and for propaganda; and the youngest Branch, the Waitemata, has just begun holding fortnightly open meetings for papers and discussion. Two items of news from Auckland may be of some interest. Mr. Baly, a member of the Blavatsky Lodge, has settled here and has begun a class for instruction in Sanskrit; at present there are very few students, but others will probably join in time. The second item is that there has been a long newspaper correspondence, which indeed is still going on, on the subject of miracles and the authority of the Bible, in which it has been interesting and encouraging to notice how the tendency towards breadth of thought, and even towards the Theosophic ideas, is increasing and spreading.

L. E.

South Africa.

Despite troublous times, a few earnest thinkers in Johannesburg continue their Theosophical efforts. Thanks to the work of Messrs. Ritch, Kitchin, and Purchas, a group for study has again been formed, and a permanent meeting-place, where the library already collected can be kept, is being sought for. Mr. Purchas writes: "Those who are unacquainted with the conditions of life which are paramount here, and how thoroughly antagonistic they are to anything like Theosophical activity, can have but a limited conception of the initial difficulties with which the path is strewn; but we hope by energy and determination to overcome or avoid them, and to have the pleasure of reporting in the course of a few months that we are gathering strength, and increasing in numbers. Meanwhile, as it is possible there may be some who are specially interested in the promulgation of Theosophical teachings in this part of the world, I shall be happy to place myself at their disposal for the purposes of correspondence and the interchange of ideas." Mr. Purchas' address is Box 272, Johannesburg, S.A. Republic.

REVIEWS.

A Scientific Demonstration of the Future Life.

By Thomson Jay Hudson. [London: G. P. Putnam's Sons.]

When we take up a book with this title, and find it opening with the statement that Lord Bacon "was the first to discover and formulate the fundamental truth that all successful enquiry concerning the order of Nature must of necessity be founded upon a solid basis of well-authenticated facts," and further that "the inductive process is the sure guarantee of the stability of our civilisation, and of its constant advancement for all time," we look again at the title page with a vague idea that the date must be 1836—not 1896. And when we find the general conclusion of the work to be "that the facts of psychic science fully and completely sustain the religious philosophy of Jesus of Nazareth, demonstrate his perfect mastery of the science of the soul and confirm every essential doctrine of the Christian religion"; and further that "It is almost superfluous to remark that this can be said of no other religion on earth"; we are likely to lay it down with an amused indifference as to what comes between, which the book, in fact, does not deserve.

In a time of transition, such as our own, the new wisdom does not ride evenly and slowly, like the tide; each thinking man takes in so much of it as recommends itself to his mind and works it out, usually quite unconscious of the expanse of the primeval darkness remaining on each side of his one ray of light. Each thinker and each writer is a world of his own, and our interest in him lies mainly in the two questions, how much of the new has he absorbed, and how much of the old has he abandoned as incapable of defence?

The Society for Psychic Research seems to have been the medium through which the light has reached our author, who is distinctly a bookman, and indeed a man of few books. Armed with the Law of Telepathy in one hand and the Law of Suggestion in the other he makes root-and-branch work with the Spiritualists, and incidentally with reincarnation (on the American plan) and the Hindu philoso-

phers. There is a suggestiveness in his remarks on the former which makes them worth quoting: "I suppose that Socrates at the present moment inhabits some thousands of different modern earthly tabernacles. George Washington is also very generously distributed amongst the American people, and so of other great men. Three very obvious deductions seem inevitable. The first is that no common man is ever reincarnated; second that the capacity of great men for minute sub-division is illimitable; and third, that reincarnation does not improve the mental capacity of the reincarnated."

But the Hindus come off worse still: "The idea (of reincarnation) originated among a people who for thousands of years have practised hypnotism and kindred arts, and have consequently built up a philosophy upon a basis of subjective hallucinations. Having practised their arts *in utter ignorance of the law of suggestion* (!) it follows that their information regarding the other world is just as defective as that obtained in this country through spirit mediums . . . all that is requisite is the proper suggestion to prove any doctrine whatever."

Having thus satisfactorily cleared off everything in his way, Mr. Hudson proceeds to try his new weapons on the *Old Testament;* for he is first and foremost a Christian Apologist, and has by no means got beyond the old view that the evolution of the spiritual man is practically confined to that of the Jews. The result is easily to be imagined. The mind of Moses "was filled to saturation with the auto-suggestion which crystallized in the vision which he saw on Mount Horeb and the voice which he heard, etc.": "The law of suggestion operated to cause his subjective mind to believe itself to be God"; and so forth. What Mr. Hudson's religious friends will say to this is not our concern; any more than what they will think of his curious admission (so contrary to his own argument) that Moses owed his success to the "mingling of the high code of ethics, *which was a part of his Egyptian education*, with the peculiar religion of his fathers"!

But we must pass on to the main point. Having thus demolished the God of the *Old Testament*, how does our author "scientifically" treat the Jesus of the *New?* We are sorry to have to say it, but here the science vanishes—hidden under a cloud of assumptions and superlatives, which we can forgive and respect in the mouth of those innocent souls who love their Saviour and cannot find words enough to show their devotion, but which we *cannot* forgive when, as here, they are only used to re-establish the exclusive Christian self-conceit which the previous considerations have rightly shaken. The mask of the scientific enquirer is dropped; and we have only another example of

the desperate struggle of the ordinary Christian mind not to lose the so precious enjoyment of believing it possesses the only science as well as the only religion. The interest of the attempt is that the author has recognized that, at this time of day, the *Old Testament* and its Jehovah must be entirely abandoned. It cannot be long before he and his fellows come to make the further discovery that the S. P. R. does not possess the final word—that there is much more in Nature than the "Law of Suggestion" will explain. When he finds that the high morality of Jesus was no new invention, but like that of Moses an inheritance from far earlier times—that his powers are shared by many another even now in physical existence—that, in short, the grandeur of his personality is of importance to us mainly as being a noble example of a class, at present far our superiors, but to whose level we may hope by their assistance one day to attain—why then he will not be far from our own position.

We are forgetting the nominal purpose of the book. The "demonstration" may be summed up in very few words. Man has psychic powers, and these cannot be used in this life without serious injury to his physical interests—*ergo*, there must be a future life in which to enjoy them, or they would be worse than wasted—which cannot be. Q. E. D. But our author devotes a special chapter to the making clear that this future life would not be worth living unless it was a complete reproduction of the present with all its surroundings. The idea that a much higher and nobler life than this—one in which all psychic powers may be brought into useful play for the benefit of the world at large, and is within the reach of many of us without passing through the gates of death at all—is one which has not yet entered his mind. May we be forgiven for suggesting that when it does, he will not look upon his present work quite so seriously as he does now?

ARTHUR A. WELLS.

THE PATH OF DISCIPLESHIP.

By Annie Besant. The Adyar Lectures for 1895. [London: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 2*s*. net.]

THIS clearly printed and nicely bound volume of 150 pp. forms a very valuable and useful sequel to the series of lectures which Mrs. Besant published last year under the title *In the Outer Court*. The opening lecture, which has for subject "First Steps," deals chiefly with Karma-Yoga, union by action, by means of which are accomplished that purification and disciplining of the lower nature through which

the higher gains room and scope to grow and develop. Incidentally, it may be noted, that this lecture gives the key to the understanding and appreciation of those forms, teachings and demands which the exoteric religions have each in its own way imposed upon men. In the second lecture, the "Qualifications of Discipleship" are dealt with, much as they have been given elsewhere, but with this special element added that they are so set forth that the student will be able to understand their natural necessity and their organic relation to each other, and to the goal towards which they lead.

The third lecture deals with the "Life of the Disciple," and with the four great Initiations which mark the stages of his advance along the Path itself; while in the fourth and last lecture of the series we are shown how this Path is the more rapid anticipation of the slow evolutionary development which in the ages to come the race as a whole will accomplish, and in it we have a picture in miniature of how in the far future men will grow divine in power, in knowledge and in love.

Like all else that Mrs. Besant writes, these lectures are models of clear exposition and beautiful language, while to the earnest student they will bring the clearing up of many a difficulty.

B. K.

Psychic Photography.

L'Âure humaine, ses mouvements, ses lumières et l'iconographie de l'invisible fluidique, par Dr. H. Baraduc. [Paris. George Carré, 3, Rue Racine.]

This book is both very interesting and not a little exasperating. For a man of science Dr. Baraduc is one of the worst exponents of himself in print that can be imagined. His entire terminology—a very elaborate and artificial one—is based upon an exceedingly complex theory, nowhere succinctly and clearly explained, and no glossary being provided, the unlucky reader is pulled up sharp on every page by meeting three or four new technical terms, quite meaningless in themselves and hopelessly unintelligible without elaborate explanations. As Miss X. remarks in *Borderland*, Dr. Baraduc is even worse than the S. P. R.—and his new terms are more numerous. Suppose the reader, however, falls back upon the numerous and well-reproduced plates with which the book is furnished, he gathers generally that they purport to be reproductions of psychic effects produced upon ordinary photographic plates; and he sets himself to study them. Promptly he finds himself in want of precise information as to Dr. Baraduc's general

modus operandi, and turning to the text he seeks for it—in vain. No description of the methods employed or the experimental procedure, not even a paragraph giving the precautions (if any) taken to ensure the exclusion of ordinary physical causes in producing the results shown. And the sections which purport to give an account and description of each plate are not as useful as they might be, for the whole is wrapped up in Dr. Baraduc's most technical phraseology, and nothing whatever is said as to the details of the experiments reproduced.

And yet one cannot help feeling that the plates *do* mean something, and that one is in presence of solid, good, reliable work. But as represented in this book, I can only sympathize with the man who tries to tackle the doctor's work, and confess my own utter inability to estimate the value of his results or to form any opinion as to *how* these plates have been thus affected, or what it is which has produced the results illustrated, without a great deal more detailed information, which would have been a thousand times more useful and valuable to the student than all Dr. Baraduc's elaborate theorizing.

But while it is necessary to make these criticisms on the form in which Dr. Baraduc has presented his work, that work itself is striking and remarkable. If one carefully examines the illustrations given, there can, I think, be no doubt that they afford conclusive evidence of a chemical action upon the silver salts of the plate, which does not seem accounted for by any hitherto recognized cause. Unfortunately, the lack of experimental details already mentioned and the apparent absence of any special care to eliminate the chance action of dust, chemical effects of heat and moisture from the hand, electrical action, etc., make it impossible to feel sure of one's ground, even in so all-important and fundamental a question. Another point, too, is curious, and seems to imply a certain development of perception in the author beyond the normal level, for from his descriptions he seems to see more definite things in some of his reproductions than the normal eye can make out. And this is rather confirmed by the note on p. 121, where he records his having seen tiny yellow and green odic flames issuing from his fingers in the dark during the course of an experiment.

There are masses of interesting points scattered through this book, and one's only regret is that so much careful and varied experimental work has not been concentrated by the author on a few fundamental problems; so that future students and experimenters might at least have had a stable and fully tested foundation to build upon. But such as it is, Dr. Baraduc's work deserves both our study and our gratitude,

for there are few experimentalists in this particular field, and none who have as yet done such good work on these special lines.

B. K.

Animal Magnetism, or Mesmerism and its Phenomena.

By Dr. W. Gregory. [G. Redway. 6*s*.]

This reprint of Dr. Gregory's famous work, with an Introduction by Mr. Stainton Moses, is welcome, for it has long been out of print, though full of interest to the student. Dr. Gregory was the Professor of Chemistry at Edinburgh University, and his experiments in mesmeric phenomena show all the accuracy and patience of the man of science.

The doctor "begins at the very beginning" with directions how to mesmerize, and a description of the mesmeric sleep; his remarks on the different phases of consciousness therein shown are suggestive and prove careful observation and balanced judgment. He then passes on to the department of clairvoyance, giving an excellent report of his own experiments, and next examines phenomena produced by other mesmerists. In describing trance or ecstasy, the doctor states that he did not think it right to produce it, as it was sometimes attended with great danger to life, so that he only gives a brief indication of what he calls its "strange phenomena" as observed by others. A very interesting disquisition on odyle follows, as a possible explanation of many phenomena, and then various related topics are dealt with, crystal-gazing, magic mirrors, etc., and no less than seventy-five cases are given at length, illustrating the chief phenomena of mesmerism.

The doctor records, he does not seek to dogmatize on causes, and his book will always remain a monument of patient industry.

The Tarot of the Bohemians.

By Papus. [G. Redway. 5*s*. net.]

M. Papus' book on the Tarot is a remainder, re-issued at a reduced price. It gives a full and interesting account of the general principles that underlie the Tarot, and then explains its symbolism at length. Divination by the Tarot is dealt with in the last section of the book.

JOURNAL OF THE ROYAL ASIATIC SOCIETY.

[22, Albemarle Street, W. 12*s.*]

MR. TAKAKUSU writes a very interesting article on "Pâli Elements in Chinese Buddhism," arguing that some of the Chinese Buddhist books have been translated from a Pâli original; he relies on Buddhaghosha's *Introduction to the Samantapâsâdika*. The lightest article in the number is Mr. St. John's translation of a Jâtaka, in which some adventures of Vidhûra are related as told by the Buddha of himself in an earlier incarnation. Dr. F. Hirth gives some extracts from the Ethnography of Chao Ju-kua, but the lion's share of the journal is given to an article on "The Army of the Indian Moghuls"—a subject which is presumably interesting to some, or it would scarcely be treated at such length.

To shrink from one's cross is to increase its weight.

Nothing so nearly resembles pride as discouragement.

Spite is anger that fears to show itself; it is impotent fury which knows its impotence.

Life is a tissue of habits.

The thinker is to the philosopher what the dilettante is to the artist. He plays with the thought and educes from it a mass of pretty things in detail, but he busies himself with truths rather than with truth, and the essence of the thought, its consequence, its unity, escapes him . . the philosopher is the scientific thinker.

The philosophical set of the last century (were) all-powerful in dissolving by reasoning, and by reason powerless to construct, for construction demands feeling, instinct and will.

Be that which you wish others to become.

Goodness is the principle of tact, and respect for others the first step in the art of living (*condition du savoir-vivre*).

—*Fragments from the Journal of Henri-Frédéric Amiel.*

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE oldest of the Theosophical magazines always offers its readers a varied bill of fare, but the most interesting article by far is always the Old Diary Leaf of the month, telling the strange thrilling story of the Society's early days, and making live again before us the events so graphically described by the survivor of the remarkable "twins." This month we read of their meeting with Mr. D. M. Bennett, a well-known American Free-thinker, and the candour of the narrator comes out remarkably in his frank statement of the hesitation he felt in admitting Mr. Bennett to membership, and the rebuke that hesitation met with. Lectures are plentiful—in Bombay, Poona, Jeypore and onwards, flying north, one lecture on a brass dinner-plate being not without its effectiveness. Mr. Nasarvanji N. Bilimoria discourses learnedly on Zoroastrian Adepts, a subject that would well bear further investigation, for the redemption of the Parsîs from the materialism which debases the relics of a once glorious religion would be a noble achievement. There are some good remarks on name and form (Nâmarûpa) in the article entitled "Dakshinâmûrti."

Theosophy in India further contributes the *Prashnottara*, the organ of the Indian Section, continuing the papers on the "Law of Sacrifice" and "Dreams," giving a "Stray Thought" on the payment of annual dues, and answers to two questions. The *Theosophic Gleaner* speaks gratefully of H. P. B., and fills the remainder of its pages with well-chosen extracts, mostly from Theosophical journals—a very good way of bringing to its readers help from their far-off brothers. The vernacular *Sanmârga Bodhini* is beyond our reading, and we can only send hearty good wishes. The *Thinker* has a good article on "The Path of Liberation" (June 6th). The *Ârya Bâla Bodhini* has not reached us, we are sorry to say. The little *Rays of Light* continue shining. A new venture, *The Prabuddha Bhârata* or *Awakened India*, makes a promising beginning. It upholds the Vedântic ideal, but appeals to the populace rather than to the sage, and proposes to teach the great principles of morality and religion in the time-honoured Eastern way, through the exquisite stories with which Sanskrit literature abounds. Thus it takes the story of Shrî Krishna, the Gopîs, and the revival of the dead calf, as the foundation for its first article on the "Elements of the Vedânta." "Nanda, the Pariah saint," is given as the first of a series of "Seekers after God;" then comes a report of a class lecture by Svâmi Vivekânanda, and a beautiful tribute by him to the Buddha as the ideal Karma Yogî.

Japan sends *The Hansei Tasshi*, dedicated to the spreading of the principles of the Buddha. It is beautifully printed, and looks so pretty that one longs to read its ideographic characters.

The *Journal of the Mahâbodhi Society* gives the welcome news that the image of the Buddha is to be allowed to remain

in the Burmese Monastery at Buddha Gâya, that the Buddhist priests may remain there permanently, and the monastery be opened to all Buddh st pilgrims. It contains also a most interesting account of the celebration at Calcutta, for the first time after seven centuries, of the day of the birth and of the illumination of the Buddha.

The *Vâhan* keeps up its character of "Enquire within upon everything" Theosophical, answering no less than eight questions, three of which explore the astral plane, one enquires about people's own doubles, one asks as to the age of the entry of the soul into the body, while the others deal respectively with the antiquity of belief in Karma and Reincarnation, the path of devotion, and—of all things in the world—the number of Egos concerne l in the present evolution.

The *Report of the Sixth Annual Convention* of the European Section is interesting reading, and shows that the Society is flourishing. Its record of literary activity is astonishing.

The last issue of *Borderland* is very Theosophical, H. P. B., Mrs. Besant and Mr. Leadbeater being largely laid under contribution. There is a racy and very accurate article on "Theosophy and its Divisions," and we may feel thankful to Mr. Stead for putting the matter so plainly. "Psychic Photography" gives some curious pictures, and "X" writes brightly on "Haunted Houses."

We are glad to see in *Modern Astrology* the clear and distinct teaching on reincarnation, and the high ethical tone in which astrological topics are treated. "The Esoteric Side of Astrology" promises well. *A Simple Method of Instruction in the Science of Astrology*, though with a cover so alarming that it will terrify all but the sternest and most resolute enquirers, is a very readable little book and will repay perusal. It successfully conveys some clear ideas touching a much misunderstood subject.

Light keeps its place as the best of the Spiritualistic papers, and the *Agnostic Review* leads in Freethought.

The Irish Theosophist is taken up for the most part with the American "Crusaders." But why should Irishmen lose all sense of humour, and why should ignorance be regarded as deific?

Continental Theosophy presents us with a most interesting number of *Le Lotus Bleu*, which in its seventh year is doing more and more credit to its founder, H. P. Blavatsky. The translation of *The Secret Doctrine* is very well done, and will bestow a longed-for boon on many a French reader. The number contains a lucid and thoughtful article by Dr. Pascal on "Satanism," dealing with the matter in a philosophical and explanatory way, very different from the extraordinary hysterics indulged in by some on this subject. M. Duc gives a pleasantly written account of the Convention.

Germany has a new metaphysical magazine, *Metaphysische Rundschau*, of a cosmopolitan character, the writers being three Germans, a Swede, three Americans and an Englishman. The contents of the first number do not promise much for the future, but in the absence of a Theosophical magazine it may do some little good. It is announced as the successor of the *Sphinx*, but differs much from it in tone. *Lotusblüthen* gives its readers a treat by translating some of the Tao-Teh-King; the *Shorter Catechism* of Madame de Guyon serves as example of Theosophy in Christendom.

Spain sends out, as usual, *Sophia*, in which translations of *The Astral Plane* and *Man and his Bodies* occupy much space; our good colleague, Sñ. M. Treviño writes on Buddhism. From the ever-hardworking Dutch Branch comes *Theosophia;* Afra writes on "Food for the Future," the various most useful translations are continued, as are the lessons in Sanskrit, a unique feature introduced into a Theosophical magazine, on which we congratulate our brothers.

Theosophy in Australasia is well kept up. The notes entitled "The Outlook" are brightly written, and the article on "Freemasonry and Theosophy" is timely. *The Seen and the Unseen* prints some

statements that Jesus of Nazareth is talking through mediums.

America has quite a crop of Theosophical and semi-Theosophical magazines. In the *Metaphysical Magazine* the reader will naturally turn first to Mr. Johnston's article on "Karma in the *Bhagavad Gîtâ*," but unfortunately the clever writer is by no means at his best. Dr. Guy's paper on "The Subtle Body," is a most useful one, and the magazine as a whole is exceedingly well conducted. The *Arena* has an article on H. P. B. by one of the most faithful workers in the American Section, Mrs. Buffington Davis. The *Lamp* is very much improved, and has a good likeness of Mr. Hargrove, the young Englishman who presides over the destinies of the American Secession. The *Oriental Department* of this Society has a finely poetical translation of some shlokas from the *Chhândogyopanishad*, but the note on it is a little marred by the introduction of Mr. Johnston's fantastic theory as to Brâhmanas and Kshattryas. The remainder of the number is occupied with translations from *The Crest Jewel of Wisdom*. *Theosophy* has some more affectionate notices of Mr. Judge, and articles on "Paul the Initiate," "The Three Qualities," "Wagner's Music Dramas" and "Kindness—Black Magic?" Mr. Hargrove has a funny paragraph, based on "a rumour," he says. That sounds prettier than "invention."

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